NATIONAL COUNCIL

OUTLOOK

MAY 1958

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover picture shows work campers at Accord Farms, Accord, N. Y., getting ready to raise the tower and the cross on the new Russian Orthodox chapel which was built by work campers in 1956 and 1957.

The area is used for a children's camp in the summer and also as a retreat and conference center, under the guidance of Father Alexander Kiselev, a Russsian Orthodox priest.

The young work campers came from 12 countries, four continents, and all the major Protestant traditions, brought together by a desire to put their Christian convictions to the test of action.

A list of similar ecumenical work camps, both here and abroad, sponsored by Ecumenical Voluntary Service, United Student Christian Council, will be found on page 23.

Vol. VIII, No. 5, May 1958

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

34 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
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Armenian Church of North America, Diocese
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Romanian Orthodox Church of America
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Church Colleges Study Role in Nation

By CECIL W. LOWER

THE nation's interest in higher education is running at high tide. Sputnik and Explorer have brought o flood mass attention to scientific train-ng. The demand for public support of echnological education, however, has aised among Christian educators the uestions:

Where does the church-related college t in?

What is the Christian strategy in a orld of moons and missiles?

Public attention to the problems of igher education has been building owly. The rising birth-rate during and nd after World War II made the tax-ayer aware that existing schools were nadequate for the increased child popu-ation. Communities built more schools or the primary grades. With the big aye now in high school, the colleges re next. The 1957 college enrollment f 2,700,000, close to the post-war peak evel, is expected to reach 6,000,000 by 965.

Sputnik has added to the problems f higher education a new emphasis on echnology as the type of education eeded. In prospect are new national rograms, federal funds and subsidies, nd a search for those high school stu-ents who are currently not enrolled in ollege programs but who have marked bilities.

Higher education may be moving to he concept that it is not a voluntary natter for individuals but something to e provided by society for the many.

All this is of major concern for the hurches. The churches have long pio-eered schools and colleges in the face f an indifferent public. Of the first 118 nstitutions of higher education still in peration, 104 were founded by Protes-ant churches. About two-thirds of all olleges and universities in existence to-ay were founded by church groups. ecause of the vision of church bodies he country benefits today in medicine nd health, learning and teaching, pro-uction and distribution, literature and ublications, understanding and appre-iation.

Dr. Cecil W. Lower, professor of pas-oral theology at McCormick Theological eminary in Chicago, is on six months' ave of absence to serve as director of the uadrennial Convocation of Christian Col-eges, in Des Moines, June 22-26.

Dr. Cecil W. Lower

The present crisis in world and cultural affairs reaffirms the Christian college as an important instrument of the church in dealing with the times. In the race for a more effective technology, the Christian cannot ignore the responsibility for "holding the world together."

Learning must be related to and under the Christian disciplines, must result in man's resolving the deeper problems of tensions between races and nations. This is Christian learning, the responsibility of the churches.

Christian colleges are studying their concerns and programs in order to strengthen their position in the educational world. Four years ago their representatives met to consider what a Christian college was. This year, June 22-26, another Quadrennial Convocation of Christian Colleges will be held at Drake University, Des Moines, Ia., to determine *The Vocation of the Christian College.*

In pre-convocation studies as well as in the sessions of the representatives of the nation's Protestant colleges, the meeting will deal with major issues facing the colleges today and attempt to define the role the colleges should play in this century.

Subjects now under study are: *Theological Foundations of the Christian College, Relation of the Church to the Campus, The Responsible Intellectual Community, Responsibility of the Christian College for the Student's Sense of Vocation,* and *The Christian College and the World.*

A 3-4,000-word statement on each of these will form the basis for discussion at Drake. At the conclusion a Convocation Statement on each subject will be issued.

A similar process is being carried out in a student section on *The Ongoing Role of the Christian College in American Higher Education.*

Current interest of Americans in religion and of the churches in theology supplies further backdrop for the meeting.

What is to be the character of church-related college programs?

What is the relation of Christianity to education?

Where do the church colleges fit into the strategy and budgets of the churches?

These themes and questions run through the topics to be covered by speakers as the convocation attempts to delineate the central matters of faith which should shape the churches' programs of higher education in the years to come.

Dr. George H. Williams of Harvard Divinity School will deliver an opening address on "The Christian College Today: Situation, Dilemma, and Call."

Other major speakers will be Dr. Hilda Neatby of the University of Saskatchewan, "The Christian College in the Life of the Church"; Dean Jerald C. Brauer of the Federated Theological Faculty of the University of Chicago, "The Christian College and American Higher Education"; Dr. Kathleen Bliss, Sussex, England, "The Christian College and the Contemporary World"; Dr. Will Herberg, Drew University, "A Fresh Look at the Vocation of the Christian College."

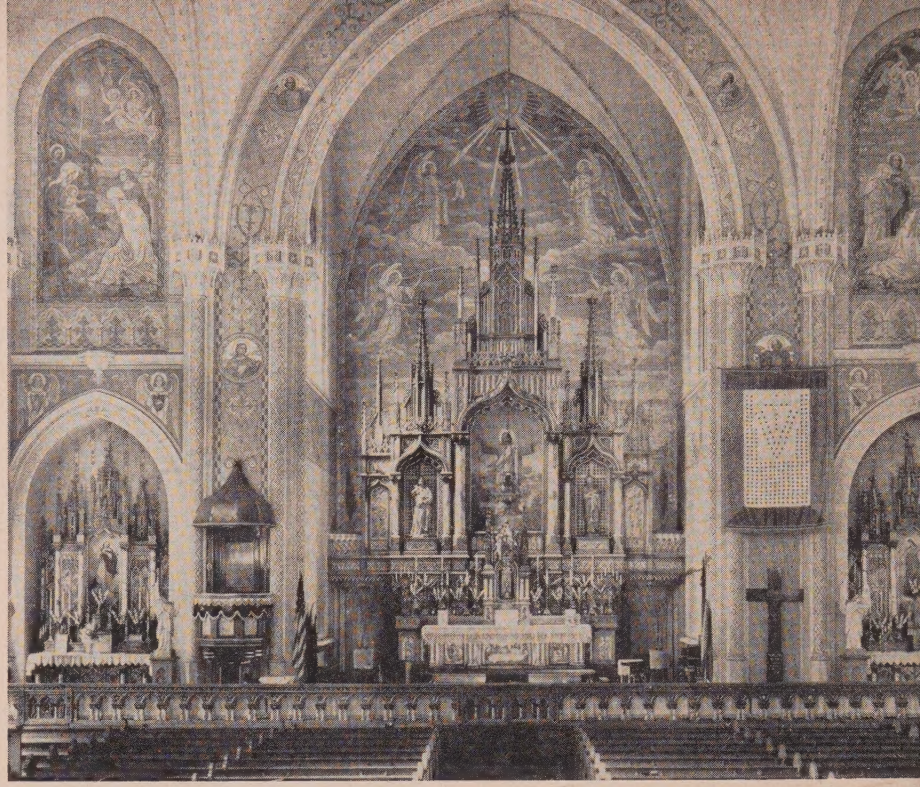
The convocation sermon will be delivered by Dr. Joseph Sittler of Chicago Lutheran Theological Seminary.

Of the more than 1,800 colleges and universities in the country, about 700 are church-related. Of these, about 500 are Protestant.

American and Canadian Christian college delegations will be composed of presidents or other administrative officers, trustees, faculty, and students. It is also expected that there will be representatives of Christian colleges in Africa and the Near and Far East.

The convocation is sponsored by the National Council's Commission on Christian Higher Education.

The Polish National Catholic Church Of American Origin



Main and side altars, All Saints Cathedral, Polish National Catholic Church, Chicago.

By HELEN BUCKLER

THE stirring story of the Polish National Catholic Church, newly admitted member of the National Council of Churches, is one of irrepressible freedom. It is a story of belated Reformation, with all the conflict and struggle that marked that phase of church history, taking place in the 20th century on American shores.

The Polish National Catholic Church was not founded in Poland, but in the United States of America. And from the U. S. missionaries went back to Poland to establish in the homeland branches of this independent "national" church founded on foreign soil.

Now 61 years old, this church has had phenomenal growth. Starting in 1897 with little money but great enthusiasm, 156 local churches have been organized in this country to date. In most of them three services must be held on Sunday to serve a membership of 272,082. In addition, before communism cut off the diocese in Poland in 1951, parishes in that country numbered 122.

The drama begins in the 9th century when Cyril and Methodius brought Christianity from Constantinople to the scattered Slavic peoples, giving them their first Slavic alphabet, translating the Scriptures for them into the common language, and conducting worship for them in that tongue. Thus, Christianity was accepted by the Slavic people as a national religion, a church of a people united by language and a spirit of brotherhood.

In the year 965, when Otto the Great had already incorporated other Slavic nations into the Holy Roman Empire, the Poles accepted Roman Catholicism in an attempt to ward off one pretext for German intervention. Their Slavic liturgy was soon replaced by Latin services. This and other encroachments stirred them to seek independence when the Reformation was stirring in other lands. But the tide was stemmed and with the dismemberment of Poland and alien rule, many Poles fled to other countries.

An increasing stream of immigrants poured into the United States until nearly a million Poles resided there in the decade preceding World War I. They brought with them their religious fervor and their dream of freedom and sought to recreate the community life they had known in the homeland. There the parish was the center of everything, where they had not only prayed with family, relatives and neighbors, but where they had participated in community activities and festivals and sung music half-popular, half-liturgical, the peculiarly Polish Christmas carols, the Kolenda, and the tragic Gorzkie Zale Lamentations in memory of Christ's passion. In the U. S., as in Poland, the church was an integral part of daily life.

Most Rev. Francis Hodur,
Organizer of the Polish National Church

At the turn of the century there were nearly 200 Polish parishes scattered throughout the U. S. The demand for new parishes outstripped the Roman Catholic Church's willingness or ability to create them. There were no Polish bishops and the Poles said the Irish-German hierarchy had little concern for their welfare. They saw themselves relegated to second-class membership with no rights, only obligations.

They could not establish a church of their own without securing the bishop's approval and they had to accept the pastor he appointed. When the houses of worship they had erected in the new country through toil and sacrifice were declared to be the sole possession of the bishops of the various dioceses, they were outraged. They particularly resented orders to give up teaching the Polish language and culture in their parish schools.

Discontent blazed into open revolt and mass upheavals took place in numerous Polish communities, among them Chicago, Cleveland and Buffalo, as well

as smaller communities in New England and New Jersey.

In Scranton, Pa., a parish delegation of Polish anthracite miners and factory workers, who made up the congregation of the large and imposing Sacred Heart Church to which they had contributed hard-earned funds, requested lay representation in parish affairs. They were refused. A group then tried to block entrance of the priest into the church. The diocesan bishop called the police and a riot developed. Fifty-two persons were arrested.

Within weeks, the alienated groups organized a new parish and a few months later purchased land for a new church. They invited a young Polish-born priest, Father Francis Hodur, who had already endeared himself by participating in social work, publishing one of the first parish newspapers, and otherwise showing his concern for their welfare, to accept leadership of their flock. It was a fateful decision for him and he knew it, but on March 21, 1897, he

St. Stanislaus Cathedral, Scanton, Pa.

celebrated Mass for them in the basement of the unfinished structure that was to become St. Stanislaus, mother church of the new movement. Two hundred fifty families formally united with the new parish.

Scarcely five months later the movement leaped beyond Scranton and began its march through the Pennsylvania anthracite fields. Other disaffected groups turned to Scranton for guidance. In April, 1897, Father Hodur, a believer in the power of the press, started a weekly paper and in it poured out advice and encouragement. In February, 1898, he went to Rome and sought a recognition of American-Polish problems

Most Rev. L. Grochowski,
the present Prime Bishop

which he could not get from the American hierarchy. He was unsuccessful and the result was complete severance between Scranton and Rome. Father Hodur and the Scranton Parish were excommunicated. Father Hodur read the document to his congregation, then burned it and threw the ashes into the brook below the hill on which St. Stanislaus Cathedral stands. To the tolling of bells, people sang, prayed aloud, embraced each other and started their "new, free and dangerously expendable life."

On Christmas Eve, 1900, the walls of the now completed St. Stanislaus Church resounded for the first time to Mass sung in the Polish language. Other Polish parishes followed suit.

Four years later, in September, 1904, the first Synod of the new Polish National Catholic Church was held in Scranton with 147 clerical and lay delegates representing two dozen parishes and 20,000 adherents in five states. Father Hodur was chosen Bishop-elect and administrator of the new church. People believed in him. They saw he was a true man of God. The Latin service books were ordered reprinted in Polish.

A theological seminary was established and a mutual benefit society—Spojnia—founded to serve the material needs of communicants. Spojnia has carried on extensive social, educational and humanitarian activities, giving financial aid to many students and youth organizations and publishing over 100,000 parish school books. Two large farms were bought for vacation camps, school societies and homes for the aged and disabled. The church owns its own printing plant and has published a mounting stream of newspapers and journals, pamphlets, prayer books and catechisms.

The first Synod defined the purpose of the new church as follows:
1. To sanctify people by introducing them to the living Christ.
2. To preach the pure Gospel of Jesus, interpreting it with sound knowledge.
3. To help mankind create a church which, in living practice, would meet the standards of Jesus Christ.

The new constitution had a decidedly American flavor. The source of sovereignty was declared to rest in each democratically organized parish, which owned, controlled and administered all parish property. The parish selected its own pastor, it paid pastoral and other salaries, and had the right to elect to the General Synod one delegate for every 50 active members of the congregation. Ultimate and virtually complete authority was handed to the church's legislative body, the General Synod.

The First General Synod of 1904 gave unquestioned support to the ancient Christian concept of Apostolic Succession, according to which no man could legitimately exercise episcopal authority without receiving that authority from a bishop who himself was in direct line of descent from the Apostles. Father Hodur was consecrated September 29, 1907 in St. Gertrude's Cathedral, Utrecht, Holland. The consecrators were Most Rev. Gerard Gul, Archbishop of Utrecht and head of the Old Catholic Churches of Europe; Rt. Rev. John Van Thiel, Bishop of Haarlem; and Rt. Rev. Michael Bartholomew Spit, Bishop of Deventer.

The Utrecht rite symbolized the establishment of Old Catholic intercommunion—a form of spiritual alliance between the American and European churches, and the passing on of Apostolic Succession. Thereafter the American denomination followed its own way without further recourse to Europe for assistance.

Within 20 years the membership of the new church had grown beyond all expectation. Seceding groups of Roman Catholic Slovaks and Lithuanians in New Jersey and Pennsylvania sought affiliation. New parishes appeared in New England, Minnesota and Missouri. To meet his problems of far-flung administration, Prime Bishop Hodur consecrated four additional bishops.

This growth was not achieved without generous giving by faithful parishioners, often at considerable personal sacrifice, and gifts of labor as well as money. At Kewanee, Ill., and Richmond, Tex., for instance, men, women and children turned out en masse and built their churches with their own hands. Many congregations assumed their church mortgages so that they owed nothing to anybody but themselves. In the depres-

(*Continued on page 26*)

They Hear God Speak in the Midst of Nature's Grandeur

By Geraldine Sartain

"What a summer it has been! For a girl from a small town in the middle West, a summer spent in Glacier National Park has meant being transported into a new world full of towering mountains, blue lakes, tall green trees and a network of trails leading to anywhere you might wish to go—a world of rest, peace, sunshine and crisp mountain air. Mingled with it were new work, new friends and the passing strangers to make life purposeful and worthwhile."

So wrote a college girl who last year joined the young people on summer jobs that are two-fold in the national parks of America. They work at everything from bell-hopping, truck-driving, maintenance chores and waiting on table up to assistant managing. In their off-time they conduct vacation church school, teach Sunday school, set up recreational programs and hold Sunday services.

As vacationing Americans converge on the great outdoors this summer, they will find two new areas served by a unique Christian Ministry in the National Parks.

A student minister will hold sunrise and evensong services in the amphitheatre at spectacular Devil's Tower National Monument in Wyoming. This was America's first national monument and is a remarkable rock formation, cast up by volcanic activity millions of years ago. Today it pierces the sky, an 865-foot tower of columnar rock—a natural backdrop for services of worship.

William Cunningham, a student at Drew Theological Seminary, Madison, N. J., will go to the Devil's Tower for the summer. The son of Methodist missionaries in India, he was reared there.

The other scenic wonderland where vacationers may for the first time take part in services of worship under the stars or as dawn breaks over the mountains is Devil's Postpile National Monument in California. A guest minister will regularly visit this extraordinary formation of symmetrical basalt columns rising 60 feet and fitting so closely together that they look like the pipes of a great organ.

As the ministry marches into its seventh year of cooperation with the National Council 125 young men and women will provide pastoral services in 26 national park areas dotting the map of the U. S. from Big Bend National Park in Texas to the snowy fastnesses of Mt. McKinley in Alaska. Here cari-

(*Above*) Sunrise service is conducted by Rev. Warren Ost on the sand dunes in Death Valley National Monument, Calif.; (*left*) Dream Lake in Rocky Mountain Park, Calif.

bou roam and giant glaciers move down the slopes of the Alaskan Range.

Opening of the two new areas to service this year marks the beginning of a projected expansion of this ministry, made possible by a grant last winter of $50,000 from John D. Rockefeller, Jr. Summer plans call for 85 guest pastors, six resident park chaplains and the 125 seminary and college students to lead more than a quarter of a million persons in worship.

The young men and women alone are from 23 different denominations, 30 theological seminaries and more than 50 colleges. They come from virtually every state in the Union and each will attend one of five training conferences held at various points throughout the country.

An associate director is to be named to help in the expansion of this service and in the development of year-round chaplaincies in more national park areas, according to Rev. Warren Ost, director of the parks ministry.

Mr. Ost's parish of approximately one million acres, probably the world's largest, keeps him hopping by plane, jeep and horseback the year around. "I estimate I cover 35,000 miles a year," said Mr. Ost who contacts local committees and paid officers, recruits student pastors, trains them and supervises their work.

"The American people are on the move today," he said, "and churches must help people to find religious experience and growth wherever they can."

Last summer the parks ministry served more than a quarter-million American tourists and staff personnel in 24 parks and monuments.

By 1966 a Christian Ministry in the parks expects to be serving one million people. As parks enlarge their year-round staffs, more and more summer ministries will become permanent.

The dramatic story of the founding of the ministry was told at a recent dinner in Washington, D. C., given by the Concordia Publishing House of the Lutheran Church-Missouri Synod to honor Conrad L. Wirth, director of the National Park Service and the organization he heads.

Mr. Wirth was ill and unable to attend. In his address, read by another park official, he recalled that the ministry sprang from the Old Faithful chorus of 60 to 70 employes directed by Mr. Ost back in 1949 when he helped work his way through seminary by summer work as a bellhop at the Inn.

When the National Council began its interest in 1952, there were four national parks which already had organized ministries. They were: Grand Canyon, Sequoia, Yellowstone and Yosemite. In other areas clergy of all faiths were welcomed to the parks to provide spiritual guidance.

"In worshipping in the parks, in the faith of one's own choice, I believe that the great inspiration of nature and history gives a sense of depth and perception to that worship," Mr. Wirth noted.

At the dinner, attended by 85 churchmen and government officials, the National Park Service was given a plaque in the shape of an arrowhead—symbol of the service—by the Concordia Publishing House in appreciation of its interest and cooperation with the churches in their parks ministry. O. A. Dorn, general manager of the St. Louis publishing firm, presented it to John E. Doerr, chief naturalist of the National Park Service.

Dr. Oswald J. Hoffmann of New York, an executive of the Lutheran Church-Missouri Synod, together with Mr. Ost and Dr. Dorn, joined in expressing appreciation to the park service.

Dr. Hoffmann, toastmaster, pointed out that the parks ministry facilities are offered to all churches without discrimination—in the best American tradition of good relations between the churches and the government, each occupying its own sphere without domination of one by the other.

Mr. Ost paid tribute to Stephen Mather, John Muir and others who fought for the establishment of national parks as "they heard God speak as nowhere else in the midst of the awe-inspiring beauty He had created."

The memory of Stephen Tyng Mather, the Park Service's first director, was honored by special services in St. George's Episcopal Church in New York on May 2. Chalices and linens provided by several donors, were dedicated in his memory. They will be made available to clergymen of different denominations to celebrate Holy Communion in national parks according to their own denominational traditions.

Mr. Mather and members of his family were life-long members of St. George's, where he and his brother Joseph Wakeman Mather were baptized on September 19, 1869. The Bible on the lectern was given by his maternal grandfather, Edward Walker, and later re-dedicated in memory of Stephen Mather.

More than any other man, Mr. Mather was responsible for America's national parks, where a unique ministry now serves.

At a dinner in Washington, D. C., at which Concordia Publishing House (Missouri Synod Lutheran) presented a plaque to the National Park Service for its cooperation with a Christian Ministry to employees and visitors in the national parks. Left to right: Dr. O. A. Dorn, general manager of Concordia; Dr. Conrad H. Hoyer, chairman for a Christian Ministry in the National Parks; Rev. Warren Ost of the National Council, director of the parks ministry; and John E. Doerr, chief naturalist of the National Park Service, who accepted the award on behalf of the director, Conrad L. Wirth.

Readers who plan to visit our national parks this summer are invited to look for the scheduled services in the following parks:

Mt. McKinley, Alaska; Grand Canyon (North and South Rims), Arizona; Death Valley, Devil's Postpile, King's Canyon, Lassen Volcanic, Sequoia and Yosemite, Calif.; Mesa Verde and Rocky Mountain, Colo.; Isle Royale, Mich.; Glacier, Mont.; Crater Lake, Mt. Hood, Oregon Caves, Ore.; Black Hills and Mt. Rushmore, S. D.; Big Bend, Texas; Bryce and Zion Canyons, Utah; Mt. Rainier and Olympic, Wash., and Devil's Tower, Grand Teton and Yellowstone, Wyo.

"Two Heads Are Better Than One"

Teamship and larger classes mark new trend in church schools

By W. Randolph Thornton

IS there a "countdown" in your Sunday school? Is the superintendent ready, the teachers poised? Has the filmstrip projector been checked, the rooms ventilated, the dust wiped off the piano?

At the turn of a century of leadership training in 38 denominations, the "missile team" in today's Sunday church school ought to be a teaching team. With our young jet-minded Sunday schoolers a built-in "feedback," the ability to redirect a course toward the target, is possible only with a team of two teachers per class.

A hundred years ago "leadership" began to put tools in teachers' hands. In today's church schools leadership has become "teamship." One leads the discussion while another observes reactions and feeds them back into the discussion at once.

You can't be a good teacher alone. A team stimulates interaction among boys and girls, young men and women, and oldsters alike. The ball bounces faster. Questions aren't put aside. Co-teachers plan better, supplement each other, train each other, develop the courage to try something new, and can better handle any situation.

Advantages of Teamwork

"Two wits are better than one." Two teachers in a class call for fewer teachers in larger classes and can eliminate discipline problems. Pupils feel the psychological advantage of one teacher continuing the teaching while the other is ready to handle any individual need that may arise. To warm up a group faster and stimulate participation, dialogues and mock arguments become possible.

No one person has enough eyes and ears to pick up from a class, no matter how hard he watches, all the responses and behavioral clues that should be a part of a good teaching situation. The two teachers support one another, one picking up what the other forgets. The strengths of one supplement any weaknesses of the other.

Teamwork encourages evaluation, promotes creativity, produces a greater impact on the group by keeping it off balance, makes better planning necessary. The two teachers switch roles—from pitcher to batter to fielder. Each becomes more versatile.

From the standpoint of the superintendent, it is easier to get more co-teachers, if responsibility is to be shared, so the recruiting problem is reduced. There are fewer emergencies, since substitute co-teachers—easier to obtain—will not disrupt so much; there is less turnover of teachers, and the percentage of classes needing new teachers every year becomes smaller. There are fewer emergencies during the teaching hour. If parents are at the door, or materials are needed, one co-teacher can attend to the matter while the other keeps the session going. With co-teachers, each with a status equal to the other, there is better continuity of teaching and the superintendent's load is reduced.

A Century Ago

All this as a far cry from a century ago when John Heyl Vincent, a young pastor in New Jersey, became concerned that his Sunday school teachers should have a better background for understanding the Bible. He began a so-called Palestine class, using articles and maps. Soon after he moved to Joliet, Ill., where he organized a "normal class."

Having found this training valuable for his own Sunday school teachers, Mr. Vincent urged the Rock River Conference of the Methodist Church to hold an institute.

In 1866 he recommended a course of study for institutes and normal classes which included lectures on the principles and art of teaching, lectures on the Bible, and lessons for infant, advanced, and adult classes.

This was a beginning of what became in 1922 the standard leadership curriculum approved by the International Council of Religious Education.

These leadership courses have been revised through the years, while denominations and councils have established standards for textbooks, leadership, school time, and certification of instructors. In recent years, denominations have made greater efforts to service their own curriculum materials by providing more adequate teachers' helps, leadership programs, and special field representatives to go from church to church to help the program.

How leadership has developed during the century is also shown in a vocational study made by Rev. John Oliver Nelson of Yale Divinity School. A century ago most professional church workers were either ministers or missionaries. Today, Dr. Nelson says, Protestant religious vocations include 48 different jobs.

48 Different jobs

Local parish workers now include directors of Christian education, youth, music, and social workers. Denominational programs include board executives, editors, radio and TV and film experts, publishing house managers, and office secretaries. Area programs include executives of councils of churches; directors of public relations, finance, research, and social service; and weekday religious education teachers.

Other religious workers include college, hospital, and military chaplains, theological professors, student movement secretaries, "Y" secretaries, evangelists, relief workers, teachers, dentists, and agriculturists.

Thousands of churches now have a director of Christian education instead of relying on the denominational field worker who could visit them once every two or three years. The Department of Administration and Leadership of the National Council of Churches has 5,000 directors on its mailing list. One denomination reports 13 openings for every trained director available. The Directors' Section, professional association for directors, now lists 1,000 members and has recently produced a sound color film strip, "Meet Bill Hayden," to interpret the director's job to churches and recruit qualified young people for this fast-growing profession.

This growth is undoubtedly the result of discovering that we learn more by doing than by simply being told. Educators are needed to supplement exhorters in the life of the church and church school laymen are realizing the need for more training.

A development of the past two decades has been the laboratory school in which teachers learned to teach by teaching. Strong churches are not only putting dollars into good facilities but are making teacher training available to hundreds of thousands of lay teachers from Maine to California. The second century of leadership—"teamship"—has begun.

Rev. W. Randolph Thornton is executive director of the Department of Administration and Leadership of the Council's Commission on General Christian Education.

Athlete with Crew Cut Leads Christian Movement

Stuart Langton, UCYM chairman

WHEN "Stu" Langton was 15 and swimming at a summer camp, he jumped on a tin can nd severed a number of tendons in is foot. He was in a cast for four nonths. Worse still, the ardent young igh school athlete was told he could ever run again. But the autumn after is accident he won the Western Mas-achusetts quarter-mile championship

What reversed the doctor's verdict nd made this victory possible? A great leal of courage, persistence, and, says he energetic new chairman of the Jnited Christian Youth Movement, faith in Something greater than my-elf."

Down from Boston University where he is a sophomore, the slim, well-built young man in the checked jacket paused at the National Council headquarters in New York and, between bouts with passports and visas for his forthcoming round-the-world trip to visit youth groups, cheerfully answered questions about his well-packed "past."

If this young man with the close-cropped crew cut displays a maturity beyond his 19 years, along with a full quota of youthful enthusiasms, it is because he has been meeting difficulties head-on all his life and conquering them.

Stuart Langton tells you frankly that his years from five to 11 were full of insecurity. His real name was not Stuart Langton, but Nicholas Mastroianni. His parents separated when he was small and he was shifted from place to place. Finally Farquhar Langton, a district fire chief in Springfield, Mass., and his wife adopted the 11-year-old boy and gave him a home and their name. They were a childless couple who loved children and who had already befriended many kids.

Out of love of his own mother's Scottish clan, the boy chose Stuart for a first name, to go with Langton, thus linking his past with his new life. He keeps in touch with his 29-year-old half-brother, Dick Mastroianni, a "grand guy" in a nearby city and feels himself richer than most fellows who have only one family. He draws heavily for inspiration on his Langton "grandfather," whom he never saw but whose library and writings on the church are one of Stuart's proudest possessions.

Stuart Langton may become a minister himself, but he is leaving the matter open for God's guidance. He enjoys dramatics and painting and writing. "I feel great joy and warmth and growth," he says, "when I am able to express myself in a creative way. I want to be creative in serving God and my fellow-men. I must find the way in which I can make my best contribution." At present he is writing a novel about contemporary youth and the effect the church can have on their problems.

Langton gives the church great credit for helping him deal with his own problems. "Howard Munson, pastor of the Watchogue Community Church I

(*Continued on page* 25)

Stu" Langton is very active at Boston University and popular with his fellow students.

FORESCOM, first skyscraper in Leopoldville, built in 1946

REPORT ON AFRICA

By Roy G. Ross

AS I look back on my recent trip to Africa certain experiences stand out: the breath-taking beauty of the Victoria Falls of Rhodesia; the excitement of being transported through the jungle swamps of the Congo in a dugout canoe paddled by five natives from a standing position; listening to E. Stanley Jones address a gathering of 1,500 native Methodists, in the front row of whom was the most powerful chieftain of Central Africa, King Mwanteyabo, with a domain of approximately 100,000 square miles.

I had an inspiring discussion with a group of approximately 100 first and second generation native training school students in teaching and the ministry who questioned me about the meeting of the International Missionary Council at Ghana, the structure and program of the World Council of Churches and the proposed integration of the WCC and IMC, as well as about the attitudes of the churches in America on social issues and many allied questions. One could see that, in their nine years of training, they had already become members of the world church.

My most enriching experiences were in personal observation of the remarkable achievements of our older missionaries who made a courageous and effective witness for Christ at tremendous personal sacrifice in a day when the odds of disease, lack of transportation, undeciphered languages and physical danger were almost superhuman.

I was much encouraged by meeting 80 younger missionaries of fine mind and heart, well trained to the new order of life, taking hold of their tasks with high hopes, real verve and every evidence of effectiveness, aided and encouraged by older colleagues who could see the vision of a new day even though they might not enter the land of promise.

I was greatly humbled when, in Durban, South Africa, after long tours which revealed the disastrous effects of *apartheid,* I was asked in a forum session to explain how we were solving the problem of integration so well in America, where it was said, the churches were committed to right principles.

In connection with his attendance at the Ghana meeting of the International Missionary Council, Dr. Roy G. Ross, general secretary of the National Council, visited ten countries of Africa in the space of a few weeks, talking with more than 100 missionaries in 13 mission areas, including Anglicans, Presbyterians, Disciples, Congregationalists from America, and those from several denominations in England and Europe.

While he found the cities important and interesting, he felt that sometimes he learned more from visiting isolated missionaries, some of whom had pioneered in cannibal days and who gave him a chance to talk with tribal chieftains and first-generation Christians.

In studying Africa one must keep in mind the vastness of the continent and the great variations between the several sections. There are overlappings and shadings of these areas, and the variations and overlappings make generalizations both difficult and dangerous. However, it can be said that south of the Sahara most Africans still live in rural areas which are held together by complex moral, ritual, and legal standards; that productivity and living standards are low, though the resources of the continent of all types are exceedingly abundant; and that the per capita income is variously estimated at $50 to $75 per year.

Commercial pioneers, slave traders, colonizers, administrators, settlers and technicians have entered Africa in a succession of overlapping waves since the fifteenth century. However, the first inward penetration south of the Sahara came with the adventures and findings of Livingstone and Stanley during the late middle decades of the 19th century.

Rapid Social Change

The High Commissioner of French West Africa is quoted as saying to the Grand Council in Dakar in June, 1956, that this colony had changed more in the last ten years than in the previous 2,000 years.

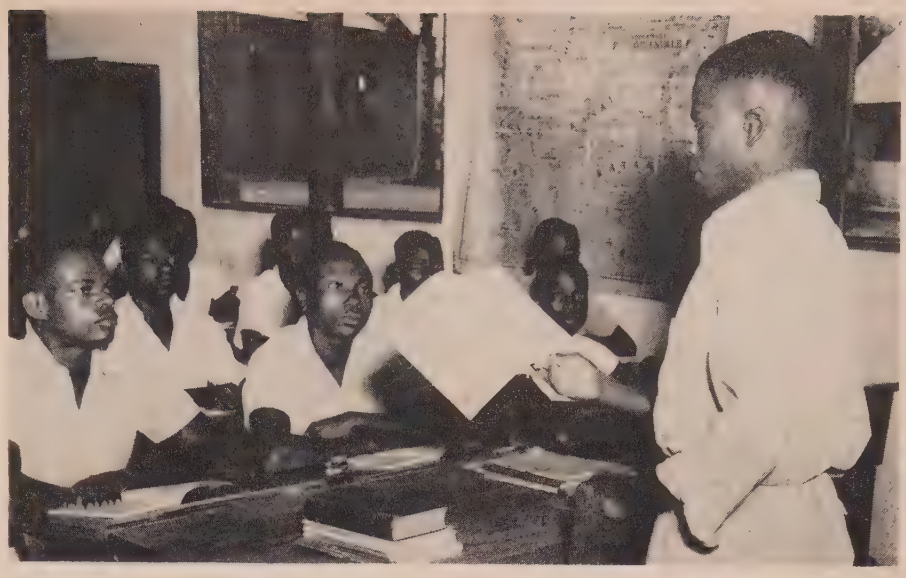
Among the changes which must be studied by our missionary forces are:

A prodigious economic development all over the continent which has been made possible by foreign capital and

Africa's enormous mineral resources. This has resulted in a great increase of European settlers and has lured a large percentage of Africans away from the economy of tribal life to a subsistence economy of the industrial wage earner.

The amazing growth of cities throughout the continent which have tripled and quadrupled their population in a decade. These cities are building madly in the most modern designs to keep up with their commercial and residential needs. I had no idea of the size and development of places like Leopoldville (which has multiplied itself four times since World War II), Stanleyville, Elizabethville, Salisbury, Bulawayo, Johannesburg and Nairobi.

The tremendous educational development under way through which both the governments of new free nations and the colonizing powers are attempting to



Teaching geography at American Baptist Foreign Mission Society's school at Sona Bata.

People throng a native market at the river's edge, at Stanleyville in the Congo.

prepare adequately intelligent and skilled leaders for the inevitable tasks of free societies.

The literacy rate of the continent is still low. Most estimates are around ten per cent. However, I find that 20 million Africans today can read and write, that the Bible has been translated into 30 languages and the New Testament alone into some 37 more, and that there is a great chain of newspapers in Rhodesia keeping Africans informed on local and world affairs.

Education began almost entirely as an enterprise of the church but today, while it continues largely under church supervision, buildings and teaching staffs are heavily subsidized in several countries by indigenous governments or colonial powers.

According to a report from several countries over an eight-year period—1946-1954, pupils in the Gold Coast jumped from 174,000 to 521,000; in the Congo, from 885,000 to 1,139,000; in Nigeria, from 614,000 to 1,115,000; in French Africa, from 107,000 to 284,000. The Commissioner for African Affairs in the government of Southern Rhodesia told me that 80 per cent of the African children in this territory are in school. In view of the protest in newspapers regarding the unmet needs for school facilities, I am inclined to believe that this figure was somewhat optimistic.

There is a rising tide of interest all across the continent within the last two years in higher education and professional training. The plush university of Ghana is well known to those who attended the IMC conference. There is a relatively new university at Elizabethville in the Congo, a new medical school at Leopoldville, a new university only two years old in Salisbury—and so one could go on and on.

There are approximately 25 universities and technical schools in Africa and a total of about 12,000 Africans engaged in university studies either in these schools or overseas. The distribution is approximately 5,000 in Africa, 5,000 in England and France, 900 in the United States and 100 in India.

The social upheaval in which millions of Africans, who were reared in a tribal society with its set rituals, observances, codes and taboos, are now facing the demand for ability in self-discipline required by a new kind of social order where there is a sharp distinction between the religious and the secular. The newly developing cities are facing social, moral and health conservation problems which they are ill-equipped to meet. However, one cannot but admire the imagination and courage with which these problems are being tackled.

The rapidly developing sense of destiny on the part of Africans throughout the continent who are at widely differing stages of indigenous political development, but who look forward to freedom. Even in colonies which until recently were European-dominated, there is a demand for a share in government by people who have been aroused by education, by participation in two world wars, and more recently by news from Ghana which is a focus of eager attention for all Africans.

It should be kept in mind that as late as 1952 nine-tenths of the land area of Africa and four-fifths of its population, estimated at 200,000,000 people, were ruled by Europeans. In colonies under British rule or aegis in the year 1952, with an African population of 22,000,000 and a white population of less than 90,000 there were only 20 African representatives in the combined executive

councils. In the Belgian Congo there had been no franchise for Africans until a few months ago, when the Africans were given a strictly limited franchise to vote for representatives in the city councils.

But the picture is changing rapidly. Colonial governments recognize the imminence of liberty and the importance of developing an African leadership which is capable and friendly. On the other hand, there is a grim determination by large segments of the population in those countries with the largest proportion of Europeans to establish permanent white supremacy through white-dominated governments. These people will use all available tools to that end, be they political, economic or anthropological. They will even employ the church and the scriptural record as in the case of the *apartheid* of South Africa. Bishop Reeves of Johannesburg aptly said to me, "It is not a question as to whether African rule will come for all Africa. It is only a question of how it will come."

The astounding permeation of the whole sub-continent by Christian missions of a type which has given the Christian church a place of high respect, not only with the masses of the people but also with most leaders of government and with a rapidly growing indigenous leadership.

Debits and Credits

As one attempts to appraise the white man's invasion of Africa, the net results seem good, despite some terrible events in history to which America contributed very largely and despite some present circumstances on the debit side of the ledger.

Among these debits are: the dreadful diseases, introduced by the white man, which still curse the continent; the unsanitary living conditions in city slums, which have resulted from rapid growth and congestion; the breakdown of discipline due to the break-up of tribal society; the temporary decline in agricultural production due to industrialization; and the replacement of polygamy in many cases by prostitution.

But over against these debits are many good consequences, including: the new hope which has come to tens of millions with the knowledge of Christ and his gospel of love; the emancipation of millions of women from a life of slavery; the opening up of trade and some improvement of the standard of living; the extension of longevity through medical care and health welfare (though without any adequate concept of birth control); the extension of literacy, knowledge and understanding through education; the benefits of some of the gadgets of civilization.

The Threat of Communism

I was interested in gathering the opinion of missionaries, government leaders and American diplomats regarding the extent of the threat of communism to Africa. There were great differences of opinion. Those who mini-

Riveter at work on river boat, Leopoldville.

mize such danger emphasized: that communism thrives on poverty and that Africa has no food problem comparable to Asia's; that no atheistic philosophy can permeate a continent which is basically by nature so religious; that there is no present foothold of communism south of the Sahara.

There are others who believe: that the materialistic emphasis of the West prepares the African mind for any political philosophy which promises more comforts of life; that the European masters of Africa will withhold a fair share of the wealth of the continent from the African and keep the natives on a subsistence basis until it is too late; that Russia can then be hailed as the friend of the Africans who helps to throw off the yoke of the white man.

They assert that the communists are now working among the non-Christian African students in Europe and they point to the unrest already being caused by Nasser.

The Mission of the Churches

And now against this background may I make some observations regarding the state of the mission of the churches in Africa.

Christianity has for a century had free rein in most of Africa south of the Sahara. The mission of the church has been aided and abetted by European colonial powers. The church has made an astounding penetration of cultures, if they can be dignified by that name, which were predominantly animistic. Today there are approximately 21 million Christians on the continent, one-half of whom are Roman Catholic and the other half Protestant.

The Christian missionary forces were given little trouble for decades by any competing organized faith except for a slight penetration of Hinduism in the east and the control of Mediterranean countries by Islam. More recently there has been a renaissance of Moslem missionary effort south of the Sahara, particularly in Nigeria, Uganda, French Africa and Ghana.

I was completely unprepared for the tremendous coverage of the sub-continent of Afria which has been achieved by the missionary agencies. It is true that there are still sections which may not have heard the gospel of Christ and which remain untouched by Christian influence. However, it was a thrilling experience to go into the bush country out of missionary centers and find village upon village with Christian congregations, and also to talk with fine, upstanding officers and members of these native churches who had understanding of and pride in the faith they professed.

One is impressed by the favorable effect of the political climate on the access of missionaries to the people. With few exceptions, the missions of Africa appear to have the appreciation and vital cooperation of government, especially in the case of the colonizing powers which wish to improve the condition of the people. This fact, of course, has its dangers for the future.

The Roman Catholic Church is making resolute attempts to dominate whole territories in Africa. They use a variety of methods, including a vigorous drive for schools, competitive multiplication of churches, and the saturation of whole communities and areas. The only answer seems to be a more vigorous evangelism, a greater unity of Protestant church approach, a better trained ministry, a program of positive teaching based directly on the Bible, and a more effective distribution of the scriptures and Christian literature.

While I heard many of the same criticisms of Roman Catholicism as we hear elsewhere throughout the world, there was a deep respect in many quarters for its service motives and particularly for its position in matters touching on the status of the African.

Nationalism has not yet ripened to such an extent in Africa as to seriously challenge Christian missions as a foreign intrusion (except possibly among the Kikuyus). However, the fact remains that governments are now becoming interested in schools, hospitals and the training of professional leaders. At the primary and secondary levels the governments are looking primarily to

the churches and their missionary agencies for administration, teacher procurement and curriculum. Even in South Africa where government-approved syllabi are used, provision is made for daily religious instruction by church-provided leaders.

It behooves the church and its mission leaders, while availing themselves of the present opportunity, to remember the lessons of Asia and foresee the questions of church and state which will inevitably arise before many years in order that it may plan accordingly. Certainly the schools should not be considered the primary long-term instrument of the church for evangelism.

Regarding interdenominational cooperation, there are 15 councils in Africa south of the Sahara, only six of which are members of the International Missionary Council. The other councils have remained apart from world affiliations partly in order to preserve fellowship on a limited basis with denominations which are not members of the WCC or the national councils of America and Europe and partly because they have not had vigorous backing, encouragement and leadership.

Existing councils in Africa are more nearly councils of missionary agencies than councils of churches. They are interracial in theory but are Western-dominated.

Because of the size of the continent of Africa, there has been room through the years for all missionary bodies. There has been a large measure of comity among the older missionary-sending churches. More recently the proselyting sects have come to Africa. Jehovah's Witnesses are present in many places, though they are outlawed in some territories. Pentecostal groups cooperate in a limited way in some councils.

Vigorous cooperation in the training of Christian leaders is the exception rather than the rule on the continent. Several schools for pastors and teachers are operating under limited interdenominational leadership. Others are open to students of churches other than the sponsoring one. I am told, however, that there is not a single Protestant union theological seminary of first rank in Africa.

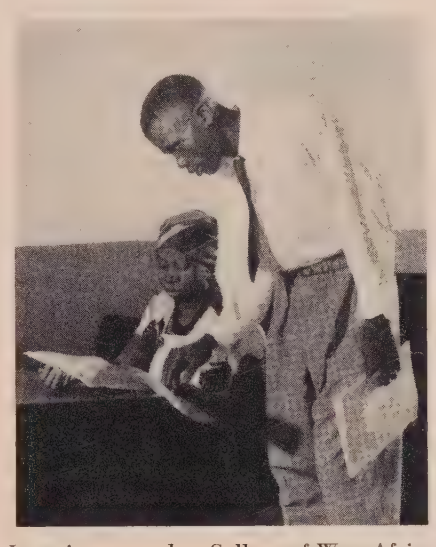
The Scandal of Division

The divisions of Christianity, and particularly of Protestantism, are becoming an increasing scandal in Africa. African leaders are not at the stage of theological development where they are greatly concerned about the fine points of theological distinction as are some of the Christian leaders of the East. Denominationalism is a western importation which has little value for their new Christian life. At the same time Africa has a segmentation which is entirely its own, and in several countries they have outdone the mother churches. A national leader of South Africa reported to me that in that nation there were over 1,000 indigenous sects which call themselves Christian.

Long-Term Concerns of Missionaries

I was especially interested to note the problems with which the missionaries of various countries and areas were most concerned.

The first was the problem of *developing responsible leadership* for local congregations among first and second generation Christians, whose fathers and grandfathers were trained in tribal traditions, as members or even chieftains. Early in our travels one of the most statesmanlike of the missionaries in charge of a great hospital enterprise made this statement:



Learning to read at College of West Africa.

"We are in a race with political freedom. It is not far off. It is inevitable and much to be desired. My prayer, however, is that we can prepare the way rapidly enough to meet the test." He then expressed his conviction that as of today he could not trust his best-trained male assistants if left on their own not to mix witchcraft with their medicine.

My missionary friend at Kimpesi agreed with Cloethe, the noted African interpreter, that without the stabilizing influence of the white man, Africa would rapidly revert to tribal ritual, witchcraft and animism. He did not say this critically, but in support of his conviction that the church has far to go in the next decade.

On the encouraging side was a statement by Principal Adams of the new University of Rhodesia that among his students he found no differential in the intelligence quotients of whites and blacks, and that he has every faith that with equal training the Africans will meet the test.

A second problem which was quite general was that of *establishing discipline among Christian converts* in such matters as premarital sex relations, polygamy, and the practice of purchase of wives. It is hard for a polygamous people to break away from a tribal system where a woman's only security has been in her slavery, where her social standing is dependent on the amount of her dowry, and where social renunciation can and does result in slow death. It is hard in some cases for seemingly sincere Christians to accept with conviction the morality of the missionary. Yet the missionaries are evidencing poise and good judgment in maintaining high standards under very discouraging circumstances.

The third oft-expressed problem was that of helping African Christians to preserve the essence of the Christian Gospel while *capturing for Christianity those elements in their cultural heritage which are not basically non-Christian,* and which will therefore enrich and make indigenous their religious experience. It was a delight to hear at the International Training School at Kimpesi a cantata directed by the Congolese composer which utilized African cadences in a production of beauty and dignity. It was equally delightful at Elizabethville to hear choirs of six different churches sing a series of musical productions, each of which was of indigenous origin. The Christian culture of Africa appears to have developed to the place where drums can now replace the imported bell from the West and can be dedicated for use in calling the people to worship.

The Africans are no less fertile than Americans in developing patterns of evangelism and worship which deviate from normal patterns and need to be kept under control. The eyes of many missionaries, for instance, are now on the Lodja Movement in Central Africa. A people's movement which is spreading rapidly in its territory, it combines some of the early confessional aspects of the Buchman Movement with a great evangelistic drive. It seems to have been inspired by native leadership. Long, all-night sessions are said to bring sincere confessions of sin which would make your hair curl, followed by altar commitments, wherein the convert begins immediately to win his family, his village, his tribe, and surrounding tribes to Christ. This indigenous evangelistic movement seems to have great possibilities for good if it can be controlled.

(*Continued on page* 27)

1948-1958

TEN EPOCH-MAKING YEARS OF WORLD COUNCIL OF CHURCHES

Cutting the tenth birthday cake—Left to right: Dr. Roswell P. Barnes, executive secretary of the U.S. Conference, and Dr. Samuel McCrea Cavert, who preceded Dr. Barnes as executive secretary.

By ELSA KRUUSE

A POPULATION explosion, with consequences as far-reaching as atomic explosions, is in the making in Asia and other underdevoloped world areas, Dr. Richard M. Fagley declared. In an address to the U.S. Conference of the World Council of Churches, he warned that the fuse on the "bomb" is getting very short while "shilly-shallying" government leaders almost wholly ignore the controversial issue of birth control.

At the annual meeting of the U.S. Conference for the World Council, Dr. Franklin Clark Fry, left, chairman of the World Council's Central Committee; Mrs. Leslie E. Swain, Craigville, Mass., a leading American Baptist laywoman; and Charles C. Parlin, New York, Methodist. The plaque in the background commemorates the meeting at which final plans were drawn up for launching the World Council at Amsterdam in 1948.

"It is imperative that we challenge the Roman Church's position," Dr. Fagley said. "But by challenge, I do not mean a negative, contentious and sterile criticism under the illustion that it will persuade that church to correct its position. I mean the development of a dynamic ecumenical position on the value of family life and the rationale of birth control so clear and convincing that it will serve as a rallying point for men of good will." Dr. Fagley included in their number "the millions of Catholic laymen" who disagree with their church on this matter. "In this way," he said, "we can provide an effective counterpoise to the erroneous Roman Catholic position."

Dr. Fagley addressed a group of 100 ecumenical leaders on the occasion of the 10th anniversary of the organization of the World Council of Churches. He is executive secretary of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Coucil.

Significantly, the meeting brought internationally known leaders in the ecumenical movement back to Buck Hill Falls, Pa., where the talks were held which were to lead to the great assembly in Amsterdam in 1948, launching the first council in the world of Protestant, Orthodox and Anglican churches.

Serving for the first time in his ca-

pacity as newly elected executive secretary of the U.S. Conference, Dr. Roswell P. Barnes reported to the business session of the meeting on the ordination of women in member churches and the responsibility of English-speaking churches overseas to serve the more than one million American citizens who live and work abroad.

Forty-three member communions now ordain women to the ministry, he said, and 24 others of the Council's 170-church membership in 50 nations ordain women to a limited ministry. Dr. Barnes was associate general secretary of the National Council of Churches before joining the world organization.

Dr. Eugene Carson Blake, past-president of the National Council, told the group that more than $106,000 has been raised to date for the new million-dollar World Council headquarters which will rise near the League of Nations building in Geneva. Dr. Blake is Stated Clerk of the Presbyterian Church in the U.S.A. and a member of the WCC Central Committee.

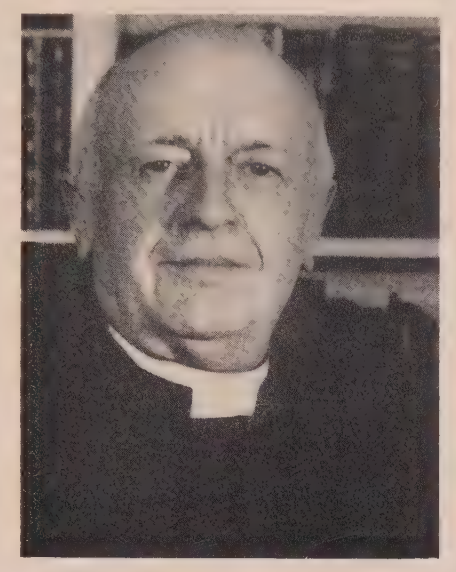
A fitting part of its tenth birthday celebration was a look at the record of those epoch-making years. Because the world's churches worked together through the Division of Inter-Church Aid and Service to Refugees. Dr. Gaither P. Warfield declared, tens of thousands of refugees have been resettled and millions of hungry people fed. As general secretary of the Methodist Committee for Overseas Relief and a member of the WCC relief agency's administrative committee, he stressed the permanent obligation of the churches to provide material aid to the world's needy.

Vital contacts with Christians of other cultures have also marked these years, Dr. Franklin Clark Fry reported, and 8 more communions have joined the 47 constituting churches. Dr. Fry is chairman of the WCC Central Committee and president of the Lutheran World Federation.

Others with Dr. Fry on a panel which asked, "Where have we come?" were Charles C. Parlin, a WCC Central Committee member and vice-chairman of the National Council's General Board; Mrs. Leslie E. Swain, one of the six women on the Central Committee; and Dr. Henry Smith Leiper, a former associate secretary of the World Council and executive secretary of the Congregational Christian Missions Council.

Dr. Leiper hailed the proposed merger between the World Council and the International Missionary Council, which was "consummated in principle" last winter in Ghana, as a dramatic symbol of the ecumenical movement. It is expected, he said, that the merger plans will be completed in 1961 at the World Council's next assembly.

An encouraging report by Mrs. Theodore O. Wedel on the fund for the Protestant Pavilion at the Brussels Fair indicated that $62,685 of the needed $100,000 has been contributed to date by churches and individuals in the United States. Mrs. Wedel, UCW president, is co-chairman with Mr. Parlin of the project.



Rt. Rev. Henry Knox Sherrill, who presided at the Buck Hill Falls meeting.

The social, political and religious problems of the Asian countries were examined by Prof. Chadran Devanesen of the Madras Christian College in India in an evening address to the delegates. Describing the vast problems facing these new nations, he said that the Christian churches must throw themselves into the mainstream of life in these countries just as the communists are doing. Citing the close relationship between economics and politics, Prof. Devanesen pointed to India which is staggering under the monumental task of trying to care for its 390 million people on a budget equivalent to that of the State of New York.

These millions and millions more represent the "crucial problem posed by the explosion of population" taking place in Asia and Africa which Dr. Fagley warned is wiping out the hard-won advances made so far in economic development in the underdeveloped world.

Quoting United Nations estimates which will soon be released, Dr. Fagley disclosed that whereas population in the developed countries will rise by 65 per cent between 1955 and the year 2000, it will increase by 168 per cent in the vast underdeveloped areas. India's population will be triple that of 1945, while in mainland China more than one and a half billion people will need food and shelter by that date.

"Due to the rapid expansion of public health measures," Dr. Flagley said, "the ancient balance between high birth and death rates has been upset."

In the face of this situation, he deplored the Roman Catholic stand which calls birth control "a sin against nature . . . shameful and intrinsically vicious."

"While recognizing the sincerity with which this position is held," he continued, "there is no alternative for us but to challenge it as theologically wrong and practically tragic."

Declaring that the Biblical view of marriage is not primarily the begetting of children but is concerned with elevating the spiritual values of marriage and family life, Dr. Fagley called for a positive approach by the churches in the ecumenical movement in the face of the minority opposed to birth control.

"By their failure to think through and express their common views in this field," he declared, "the non-Roman churches have contributed to the present situation by their acquiescence."

Because this "population explosion" raises the controversial issue of birth control, Dr. Fagley stated, government spokesmen and administrators have almost wholly ignored it. "I know of no U.S. technical assistance project in the field of family limitation," he said, "and of only two minor undertakings by UN and specialized agencies."

Sharing technical tools and skills to help less privileged countries meet their most urgent needs is necessary, he pointed out to the delegates. But it does not face the fundamental fact that eventually there will not be enough food in the world to feed its people. He cited figures showing that if the birth rate does not decline after 1975, world population—now at about 3 billion people—will be close to 7 billion by the year 2000—only 42 years away.

Another aspect of the situation was emphasized when Dr. Fagley reported that inter-governmental programs of trade and aid add up to between two and two and a half billion dollars a year, including recent Soviet undertakings. Adding the technical services of Protestant and Roman Catholic world missions and private foundations, he said, brings the total to close to four billion dollars a year.

"This is a sizeable amount for the more developed societies — already burdened by the costs of two global conflicts. But, he warned, it is small in relation to the mounting needs of the less privileged countries in the world.

Dr. Fagley called for vigorous cooperation and balanced efforts on all levels of inter-governmental and church-supported technical aid programs and also emphasized the urgent need for rational foreign trade policies which will permit

(*Continued on page* 16)

Memorandum from the desk of DR. DAHLBERG

THE historic statement of President Eisenhower's Science Advisory Committee on the subject "Introduction to Outer Space," released March 26, 1958, raises some interesting issues for the Christian church.

Should the National Council of Churches, in cooperation with other religious bodies around the world, initiate plans for an International Geo-Theological Year, comparable to the International Geo-Physical Year?

This should not be a theological "crash program"—some hasty scheme aimed at imitating the scientists. Theology, which is the "queen of the sciences," should be the last of all studies to be caught up in a hysteria of superficial sputnik excitement.

The President's Advisory Committee lists four motivations for a greatly enlarged space program: (1) the compelling urge of man to explore and discover—the thrust of curiosity that leads men to go where no one has ever gone before; (2) the defense objective. We wish to be sure that space is not used to endanger our security; (3) the factor of prestige. To be strong and bold in space technology will enhance the prestige of the United States among the peoples of the world and create added confidence in our scientific, technological, industrial, and military strength; (4) space technology affords new opportunities for scientific observation and experiment which will add to our knowledge and understanding of the earth, the solar system and the universe.

As Christians we are interested in a fifth motivation: the desire to know the nature of God and the ultimate purpose behind the universe.

Here are some of the theological issues, cosmic in their nature, which are almost bound to arise:

Do we live and move and have our being in God, or simply in a kind of electric plasma?

Is prayer a personal communion with a loving heavenly Father as Christ described it to be, or is it just a series of thought vibrations by which we correct the spiritual imbalance between man and his natural environment?

What is the authority of Christ? If there are other inhabited worlds, is he the Lord and Savior of those worlds as well as our own?

What is the goal of human history? In the thunder of sound barriers breaking, the roar of rockets rushing through space, and the shock of hard landings on the moon, how shall we think of time, and timelessness, and eternity?

What is the central idea of creation? One translator of John 1:1 gives this version of the introduction to the fourth Gospel: "In the beginning was the Idea." What was that Idea?

As followers of Jesus we believe that Deity is more than an Idea. It is a Person. If that Person's Idea is the ultimate victory of the righteousness, truth and love made incarnate in Christ, we can look for the coming of that kind of a kingdom and govern our lives accordingly. If, however, the Idea is simply a technological, impersonal system of mechanical law, with brute force as the final arbiter, then, possibly, we can with good reason concentrate on bombs and automation. Man's moral destiny, and the final destiny of nations, depends very largely on the nature of the original Idea with which life began.

The above questions suggest just a few of the items that might be on the agenda of an International, Interfaith Geo-Theological Year. Participants should include not only the best thinkers in Judaism, Catholicism and Protestantism, but of all faiths, non-Christian as well as Christian.

This does not mean a congress of religions leading to the development of a syncretistic world faith. But it would pre-suppose a free exchange of thought about the nature of God and the relation of the human soul to the cosmic order. To such a panel of religions should be invited our best nuclear scientists and our ablest philosophers and theologians. Great foundations as well as the major church bodies should set aside generous financial grants to enable the most prophetic minds of the twentieth century to devote their time to exploring the spiritual nature of the universe.

Such an experiment might contribute more to the peace of the world and to the intelligent control of outer space than all the high level conferences of political and military leaders.

EDWIN T. DAHLBERG

Ten Epoch-Making Years

(*Continued from page* 15)

the underdeveloped nations to purchase the capital goods they require.

"If governmental loans are to be repaid and trade made a part of development programs," he declared, "it is clear that a responsible creditor nation must be a leading importer from these areas."

In the end, however, no plans for development can finally succeed unless population pressures are kept within bounds. A program of education to stress the alternative to the large family is needed, he said. "And this means the development and extension of effective and inexpensive methods of birth control."

"I believe we have a clear obligation," he concluded, "to refute the Roman Catholic opposition, in all charity, and to provide some backbone for governmental leaders. The population explosion is a hard reality."

Acting upon Dr. Fagley's address the delegates assembled at Buck Hill Falls prepared a resolution in which they declared: "Being convinced that few problems have greater bearing on the welfare of our fellow men and world peace than the responsible control of population growth, we commend this report . . . to the member churches of this conference and to the proper agencies of the National Council of Churches, the World Council and the IMC, with the hope that the Christian conscience may be promptly mobilized for a courageous and forthright judgment on this issue."

The explosions of another kind of bomb concerned Dr. O. Frederick Nolde who called for more flexibility by the U.S. Government in its policy on proposed tests in the Pacific.

Dr. Nolde, who directs the CCIA, addressed the final session of the U.S. Conference meeting.

He suggested the United States "should be prepared to limit, halt or forego the projected tests" provided a continuing study "produces a revised estimate of the importance or necessity of the Pacific series" or if Russia "gives reasonable evidence of its readiness to proceed with a sound disarmament program."

Concluding a list of five proposals for limiting and controlling nuclear weapons tests, Dr. Nolde declared: "We must never forsake the hope that the underlying philosophy and outlook which shape action will be modified in the direction of common morality. Testing must stop," he declared, "but not as an end in itself. It must be essentially the means of breaking the disarmament deadlock because the main concern must always be the prevention of war itself."

Rt. Rev. Henry Knox Sherrill, chairman of the U.S. Conference, presided.

Outlook

Christian Educators Are Ministers Too

A MAN who had been for more than a decade in the pastorate was called to teach in a theological seminary. When he accepted, the local paper carried the headline: "Dr. ..... to leave the ministry." Some parishioners spoke in similar terms. An elderly saint who had been like a mother to the pastor and his wife said: "I can't understand why you are leaving the ministry. I believe that if God has called a man into the ministry he ought not to leave it." Actually the professor preached more times per year than he had ever done as a pastor, and in a year led more congregations in worship than most ministers do in a lifetime. Instead of devoting himself to one congregation, the professor shared classroom hours with young men who are now ministering to congregations in all parts of the world.

The pastor-turned-professor did not notice nearly as much difference in his way of life as outsiders supposed. Always a student of the Scripture, he had once taught it to congregations in all the ways that are open to a man. Now he was teaching it to young ministers —and they were generally more eager to learn than the congregations. That helped the professor himself to grow. For years he had shared the joys and sorrows of his congregations. But theological students are human beings, too, and they consulted him about job opportunities that came their way, the kind of girl they ought to marry, how to deal with loved ones who could not understand why they were "throwing their lives away" in a calling where none could ever become rich.

All that had happened was that the man had exchanged an intensive ministry for an extensive one. Yet people said he had left the ministry. Since our congregations have not learned how manifold (the Greek says variegated) is the wisdom of God, others in the church have to face the same misunderstanding. If a man becomes a denominational executive or the paid official of a church council, friends shake their heads and wonder why so-and-so "left the ministry."

Perhaps this misunderstanding is most poignant in the life of those whom God calls to specialize in Christian education. After three or four years in a first pastorate, during which time they have had opportunity to match their talents against the manifold demands of the church, some men discover that they are most effective when dealing with the distinctively educational part of the church's task. They have a flair for work with the young. They like going on hikes. They enjoy the kind of administration necessary to the work of the church school. When an opportunity comes, they leave the church they have been serving, go to a congregation with a multiple ministry, and become Directors of Christian Education.

Whereupon some of their best friends shake their heads in sorrow and amazement that such an able young man has "left the ministry." Wherever Christian education directors gather, the question of status is apt to be discussed—usually informally, though we have seen it frankly and openly avowed as deserving a place on the agenda. The Bible has two things to tell us about this situation.

The first is that status doesn't matter. To those who thought titles important and loved being addressed by them in conspicuous places Jesus said: "you are not to be called rabbi, for you have one teacher, and you are all brethren" (Matthew 23:8). To those concerned with the recognition that ought to go to benefactors and leaders and persons in authority, Jesus cited his own example. "Let the greatest among you," he said (Luke 22:26f), "become as the youngest, and the leader as one who serves. . . . I am among you as one who serves."

That is the thing which the man who is concerned about status needs to keep saying to himself. The other thing which the Bible says is one that everybody needs to keep in mind, namely that all vocations are important and he who is chosen for one sphere has no right to look down upon him who serves in another. "The eye cannot say to the hand, 'I have no need for you,' nor again the head to the feet, 'I have no need of you' " (I Corinthians 12:21).

Specifically with regard to Christian education, the Bible permits no distinction between pastors and teachers. We learn from Ephesians 4:11 that they are one and the same: "his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." We are accustomed to read that as if it referred to five different offices. Indeed, the president of a theological seminary makes this mistake in a book on the subject. The Greek grammar makes it clear that there are just four offices, three of them itinerant, one of them settled. Numbered among the peripatetic parsons were apostles, prophets and evangelists. In contrast with them are those who labored in one place at a twofold task. They are called "pastors and teachers."

A part of the New Testament was written by prophets, apostles, and evangelists. They have set down for us what they spoke in the church's missionary approach. Other parts were written by pastors-and-teachers, and represent instruction given congregations for growth in grace and knowledge.

Read the New Testament again from this point of view, and discover how the early church needed both types of ministry. The sermons in Acts show evangelists at work seeking to win new people to life commitment. Many letters of the New Testament reveal the kind of instruction given to those newly called out of heathendom. Paul had both kinds of ministry. He went "on frequent journeys," seeking converts in cities of the Mediterranean world. But in the intervals between itineration he wrote letters of instruction to those who needed the disciplines of Christian education. It was this phase of his ministry he had in mind when he spoke of "the daily pressure upon me of my

anxiety for all the churches." Paul was not only an apostle but he knew also what it was to be a pastor-and-teacher. His three years in Ephesus he sums up: "I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house" (Acts 20:20).

The so-called general letters of the New Testament frequently outline the Christian education program undertaken by men of the settled ministry. James and I Peter and the letters of John represent the work of pastors-and-teachers. It is supremely in the ministry of our Lord that we discern how those two phases are inseparably linked. Mark 6:34 relates that Jesus "saw a great throng, and he had compassion on them, because they were like sheep without a shepherd"—there is the shepherd heart of the great Guardian of souls. What did the Pastor do when he saw this great need? Mark says: "he began to teach them many things."

Slums Are Expensive

When within twenty-five years more than a score of universities establish graduate schools in a new field, it looks like more than a passing educational vogue.

Generic title for this new field is city and regional planning. Harvard began it in the 1930's, and it is now possible to take a graduate degree in city planning at any of twenty-three universities, notably Pennsylvania, North Carolina, Illinois, California, and Massachusetts Institute of Technology.

The impulse toward planned rebuilding of our cities represents a revolution in American thinking. With a few sporadic exceptions—perhaps Washington, D. C., Detroit, and Salt Lake City are the most conspicuous—people have crowded in and cities have grown without form, without plan, wherever business prospects looked good; wherever there was water power, for example, or oil, or transportation for easy marketing of goods. Social science looked at this phenomenon and called it economic determinism, and that was that.

Now groups public and private are asking new questions, questions like these. What happens to the people who live in cities? Is the impersonality of urban living good or bad? If it is bad, are we stuck with it? When a metropolitan area extends virtually from Haverhill, Mass., to the Chesapeake Bay, from Milwaukee to South Bend, what becomes of "community"? Does slum clearance result in better facilities for living and working and enjoying leisure, or does it foster new slums?

Experts tell us that slums are expensive. The church need not be told that sums are also wrong. Neither does the church need to be told that it must be concerned with the effect on the human spirit of urban pressures to conform, to succeed, to escape. Is the church making an impact on society? It would not seem that a conscientious affirmative could be the answer when research in urban neighborhoods indicates that fifty per cent of the people who identify themselves as Protestants have no affiliation with a local church.

For active church participation in the movement toward urban renewal, a recommended first step is cooperative self-study of the total community. Councils of churches desirous of setting up such a project may turn for professional guidance to the National Council's Department of the Urban Church.

Out of this kind of self-study should emerge a program of church planning and strategy based on a delegation of authority from the appropriate power level. It should involve working relationships with government and civic agencies; systematic research; sustained and fruitful feed-back to denominational groups and local churches; and diversity of approach. Intelligently conceived and pursued with dedication, the sum of a series of such planning and strategy programs should in time enable the church to influence the the value systems of the culture of which it is a part.

Radio Programs to Emphasize Home and Family

Since church women across the country are emphasizing the home and family and the problems of daily living, a series of 26 radio talks with guest experts will be conducted by Mary Margaret McBride, known to millions of radio listeners, in cooperation with United Church Women.

The series, entitled *Conversations with Mary Margaret McBride,* which began April 5, will be given every Saturday afternoon over the Mutual Network from 1:15 to 1:30 p.m., Eastern Time. It will conclude on Saturday, September 27.

Subjects will range from establishing the home and the family to family life in the community. The talks will be down-to-earth, dealing with how to keep a marriage, what we mean by love, teenage dating, the two-income family, the working mother, frustration in women, children and TV, preparing for college, and kindred subjects.

This is the second year that United Church Women has cooperated in a special Mary Margaret McBride series of interviews with outstanding specialists. Last year's series dealt with international relations, world refugees, the peaceful uses of atomic energy and other subjects covering world and national affairs.

This year the focus is the home. According to Miss McBride, her return to the airwaves marks another "first" for her in that during her many years of daily programs, she never before concentrated on a detailed series on family life problems interviewing eminent authorities in the various fields.

The six programs already given will indicate the quality of the series: *Family in Our Culture,* Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York; *Foundations of a Good Marriage,* Dr. Evelyn Millis Duvall, consultant on family relations; *Constructive Conflict,* William Genne, NCC Department of Family Life; *How to Keep a Marriage,* Dr. Richard Hey, Division of Family Study and Marriage Counselling; *A Place to Live,* Charles Abrams, New York State Commission against Discrimination; *Homemaking—A Career,* Dr. Ida Bailey Allen, writer.

The CHURCHES WORKING TOGETHER

LABOR PROBLEMS IN HAWAII

Members of the Honolulu Council of Churches have been acting as mediators between sugar industry managers and officers of the striking sugar workers' union.

The council's statement called on both management and labor to examine their responsibility for the general welfare of the people of Hawaii, and assured both sides of their concern for an early settlement of the strike.

Rev. Paul M. Wheeler, chairman of the council's public affairs department, said that "the emergence and the ability of local leadership in union affairs and the growing trust which management expressed in that leadership is a sign of hope for the stability of our territorial economy."

HOSPITAL CHAPLAIN IN DEMAND

Rev. Lloyd Bartholomew, who has served three years as chaplain at Iowa City University Hospital and Oakdale Sanitorium, has over 600 patients to see. He reports to the Iowa Council of Churches: "The chaplain's services have enjoyed a larger measure of confidence on the part of departmental chiefs in the hospital, which has resulted in a growing number of requests for visitation and counselling with patients. The number of Protestant patients admitted to the hospitals is now about 16 per cent higher than when your chaplain began serving three years ago. The work grows continually in the quantity and quality of the effort expected from the chaplain. We do our best to carry on efficiently and effectively, pitting the ability and the time of one man against the four-man dimensions of the task that is ours to do."

SERMONS ON GAMBLING SOUGHT

In support of its campaign against crime in the State of Massachusetts, the state council of churches will select and distribute two sermons on gambling. Sermons to be chosen must have been preached in the year ending June 1, 1958.

"This is not a competition in the usual sense of the word," says Rev. James H. Burns, secretary of the council's department of social relations. "It is an opportunity for Protestant clergymen to pool and multiply their resources through sharing and cooperation."

Winning sermons will be selected by a department committee.

BACK MIGRANT LEGISLATION

Religious organizations in New York State, including the New York State Council of Churches, have backed legislation to improve conditions in the migrant labor camps of the state. The bills would require operators of such camps to maintain adequate payroll records and post a list of prices charged in camp commissaries. Other bills would expand the day care and summer school programs for children of migrant workers.

NORTHERN WISCONSIN SURVEY

Results of a study, made by volunteers, of churches in the 18 counties of Northern Wisconsin have been published in pamphlet form by the Wisconsin Council of Churches. The study shows 44 per cent of the people in these counties without church affiliation. Dr. Ellis H. Dana, executive vice-president of the council, says plans for effective follow-up are under way.

MIDNIGHT SHOWS OPPOSED

The Assembly of the Rhode Island Council of Churches recently registered its opposition to "midnight theatre shows directed at youth participation and to lurid and misleading advertising which often accompanies these and other films." The resolution also appealed to the media of mass communication "to be constantly aware of their obligation to uphold the moral and mental health standards of our people" and urged families to give their children an understanding of the kind of films, TV shows and literature "which will enhance their moral and spiritual development."

CHICAGO RADIO AND TV

The department of radio-television of the Chicago Church Federation, of which Pearl Rosser is executive secretary, estimates that Protestant and Orthodox-Catholic churches of Chicago received over $200,000 of free radio and TV time during the past year by cooperating through the church federation.

SUNDAY CLOSING IN TOLEDO

On Easter Sunday the Toledo Council of Churches distributed in its member-churches 51,000 flyers which read: "Food Stores Are Closed Easter Sunday. Help them to close *Every* Sunday by shopping Mondays thru Saturdays." Printed in purple ink, the flyers had a spray of Easter lilies at the top and a picture of a supermarket at the bottom.

BILLY GRAHAM ANNIVERSARY

On May 15 the Protestant Council of the City of New York is celebrating the first anniversary of the opening of the Billy Graham New York Crusade. Some 2,000 alumni of the Crusade Choir are expected to form a choral group to sing Crusade favorites and other hymns again in Madison Square Garden.

DISCUSS FREEDOM OF RESIDENCE

At a panel sponsored by the Pasadena, Calif., Council's department of Christian life and work, five persons discussed the subject, "What is our Christian responsibility in relation to freedom of residence?" Two members of the local realty board were among the panelists. There was a frank sharing of different points of view with an emphasis on difficulties faced by those who are home owners or buyers, as well as by agents in real estate transactions.

CHILDREN'S FRIENDSHIP FESTIVAL

In Worcester, Mass., the Council of Churches sponsors a Children's Festival of World Friendship on May 4. The occasion usually attracts 1,000 people. There is a procession in which 55 flags of United Nations countries are carried by children. The service depicts how people in various parts of the world worship God in prayer and praise. Five children (Grades 4-8) from each church are invited to be in the children's choir.

LIQUOR BUSINESS IN YOUNGSTOWN

There are 540 licensed drinking places in Youngstown, O., and in addition 450 supermarkets and drug stores selling beer and wine. There were 8,058 arrests in 1956, more than half of them for street drunkenness, driving a car while drunk, trespassing and other disturbances while drunk. There are more than 35 confirmed alcoholics, almost equally divided between men and women. One man was arrested 142 times.

These statistics stirred the members of the Youngstown Ministerial Association to offer the following suggestions:

that we let our own community know that we are opposed to this business;

that we conduct a campaign for total abstinence, using pledge cards;

that we preach at least once a year on this issue;

that we oppose issuance of additional liquor licenses in this area and renewals of existing licenses;

that we urge refusal of driver's licenses to drinkers of alcohol.

Revitalizing Evangelism in America

By Ralph M. Holdeman

THE nature and task of evangelism was the theme of a consultation held early in April in New York.

The two-day study conference, which was sponsored by the National Council's Central Department of Evangelism, brought together more than 35 evangelism leaders of the nation and representatives from the various divisions and departments of the National Council.

The first day was given over to clarifying the nature of the Gospel, since that must be the basis of any program of evangelism. Dr. F. Eppling Reinartz, United Lutheran Church, led in an appraisal of the work of the Special Commission to Study the Nature and Task of Evangelism. Three groups were formed for further discussion, led by Dr. Reinartz, Canon T. O. Wedel of the Washington Cathedral, and Dr. George Sweazey, Presbyterian, USA.

The group which discussed the nature of evangelism asked what is the urgency of evangelism, its motive? It decided that out of the Gospel itself must and does come its urgency and that the Gospel includes the situation we find in ourselves as well as what we find in Christ for our healing. In stating the human situation, often the man outside the church speaks more understandingly and penetratingly than churchmen. Especially is the modern novelist, poet and artist portraying eloquently man's lostness. Is the church equally eloquent in portraying the good news of God in contrast to this bad news about men?

With regard to the task of evangelism, these questions were raised: What is the scope of evangelism? What is the target? Are there clichés in evangelism that need to be reinterpreted today? To what extent is it necessary and possible to use current vernacular in communicating the Gospel rather than a vocabulary which may be trite and meaningless in the present day?

Evangelism is often defined as a spirit that should pervade all that the church does, and especially what it does in finding and loving and cultivating persons who need Christ and the church, toward the end that they may accept Him as their personal Savior and Lord, and live and serve as parts of His living body in all their relationships.

With regard to evangelistic techniques, one group asked if we are apt to preach religion instead of Christ, proclaim reformation instead of regeneration, and whether the real meaning of "being saved" is participating in the saving activity of the church? If the utilitarian approach is not to be used in presenting the Gospel, does this not leave many people, conditioned in American instrumentalism and activism, unimpressed and unconvinced? If so, does it justify the perversion of the Gospel to make it "salable?" The group agreed that no perversion of the Gospel is permissible and that only methods conforming to its nature are defensible.

"Starting from scratch" as if no department of evangelism had ever existed, the conference set forth the following purposes which the representatives of the churches would like to see accomplished in the future by such a department:

To provide an instrument of the churches for the cooperative development of creative and pioneering evangelism among the churches and the state and local councils;

To analyze immediate and long-range evangelism needs in America and to suggest strategies to meet these needs, both unitedly and denominationally;

To counsel with the churches in developing their evangelism programs;

To administer the programs that the Department agrees should be administered interdenominationally;

To conduct research and study in the nature and practice of evangelism, using pilot projects for experimentation;

To share with the member churches and state and local councils ideas and programs related to evangelism gotten from the member churches, from other units of the National Council, from the World Council of Churches, and from other churches of the world;

To produce materials on certain concerns where interdenominational production seems desirable;

To collaborate with the divisions, departments and other units of the National Council in their common evangelism concerns.

One session was divided into small "brainstorming" groups which were asked to list what should be done in harmony with all that had been said about the nature of the Gospel and evangelism, *if neither money nor staff were any problem.* Suggestions included: national Christian teaching missions for every community in America, a great concern for youth evangelism, a more effective evangelistic ministry to teen-agers, and cooperation with the Youth Department of the Division of

(*Continued on page* 21)

Rev. Ralph M. Holdeman, vice-chairman of the National Council's Department of Evangelism, is executive secretary of the Evangelical United Brethren Board of Evangelism.

RIAL Honors Outgoing Chairman

For nine years' service as chairman of the board of directors of Religion in American Life, Dr. Karl K. Quimby, second left, was presented with a plaque by the new board chairman, Dr. John T. Peters, second right, at the RIAL annual dinner. Looking on are Frank Pace, left, chief speaker at the dinner; and Robert T. Stevens, national chairman of RIAL. Dr. Peters also heads the Council's stewardship department.

Message to Church Publicists—

Interpret the Fruits of the Applied Gospel

KEEP constantly before the church constituency and the non-Christian public the application and implication of commitment to Christ as related to community, national and international responsibilities.

This was the admonition of Dr. Paul C. Empie, executive director of the National Lutheran Council, who addressed the annual gathering of the National Religious Publicity Council in New York.

To the non-Christian public, he said, publicists must "interpret with painstaking accuracy the fruits of the applied Gospel as seen in the church and its activities and then point out the principles of policy which form the basis of the Christian view.

"The Christian concern is not one of creating a pressure-bloc to lobby for legislation incorporating the views of the church," he said, "but rather to stimulate clear thinking in the long-range perspectives on national interests seen within the framework of international partnershhip and peace.

"The church," he declared, "should lead the way in facing problems of racial integration, juvenile delinquency, immigration, foreign aid—using publicity as a tool in communicating these concerns to its constituency and the public."

The United Press and two daily newspapers were cited by NRPC for contributions to public understanding of the role of religious institutions in American life. Named Fellows of the Council were United Press religious news writer Louis Cassels of Washington, D. C., *Detroit Free Press* religion editor Adrian Fuller, and Peggyann Hutchinson, religious news writer of the Medford, Ore., *Mail Tribune*.

The United Press was praised in a citation for "regarding religion as an integral aspect of modern life which cannot be separated from the other affairs of men."

Awards of merit presented to two daily newspapers and a wire service. Holding the citations are, left to right: Adrian Fuller, religion editor, *Detroit Free Press;* Albin Krebs, United Press newswriter in New York, representing Louis Cassels of the Washington UP, and Miss Peggyann Hutchinson, religious newswriter for the Medford, Ore., *Mail Tribune*. At the extreme right is Rev. Stanley G. Matthews, chairman of the awards committee of the National Religious Publicity Council.

Among other speakers at the two-day meeting, physics professor Hugh C. Wolfe of New York's Cooper Union urged churches to take a more prominent stand in pointing out the moral implications of the arms race.

Dean Everett L. Hunt of Swarthmore College, Swarthmore, Pa., urged churches to help establish courses on emotitonal problems of daily living.

Dr. Roy Blough of Columbia University declared that "there is no moral excuse for poverty in this country" and that the nation has a moral imperative to shorten the gap between U. S. living standards and those of underdeveloped countries.

Daniel Yankelovich, New York, a commercial research director, said that motivational research could be of great use to the church in determining both approaches and program.

Martin Mayer, author of the best-seller *Madison Avenue, U.S.A.,* suggested that church "emphasis on extraneous social trivia may interfere with more profound communion between a man and his God." (*Continued on page* 24)

Evangelism

(*Continued from page* 20)

Christian Education in emphasizing the redemptive quality of the fellowship offered in local church youth groups.

A program was suggested to improve the discipleship of every believer and to equip him against the destructive forces threatening his faith. Also research to discover segments of life in which special ministry is needed, perhaps through an industrial mission, a mission to the molders of public opinion, the intelligentsia, the theatrical world, professional people, high school youth.

The "brainstormers" also suggested a great, nationwide evangelistic thrust, touching all aspects of American life and establishing a climate rather than a program.

Many urged the Central Department of Evangelism to promote vigorously the witnessing of laymen in daily work.

There was agreement that it was necessary to continue all phases of the present central department program and to expand the ministry to national parks and to the university campuses.

The importance of securing a general director for the Central Department was urged and other staff additions. It was felt that perhaps theological seminary students could be secured as internes to make a number of the needed studies.

A committee was appointed to make a schedule of financial goals apportioned fairly and equitably to the various denominations — usually through their boards of evangelism.

The findings of the consultation were referred to the Central Department of Evangelism and the denominational secretaries of evangelism for action.

A Prophetic Role for Religious Journalism

THE religious press can play a prophetic role in society, the National Council's president, Dr. Edwin T. Dahlberg, told the Associated Church Press at its recent meeting in Chicago.

"It must deliberately educate and strengthen the conscience of the nation and be the voice of that conscience," he said. "It is a great mistake to make church papers into mere program publications."

In similar vein, another speaker, Milburn P. Akers, editor of the Chicago *Sun-Times,* told the editors he was "greatly disappointed" to discover during a study of church periodicals that many publications refrain from commenting on great social issues. He thought that they could do a "great disservice" by avoiding such concerns.

Dr. Dahlberg called attention to the role of Christian journalism in seeking to interpret "the great dangers and potentials in this nuclear age."

In such an age, he said, "there should be the resources and ingenuity somewhere to develop a church journal of much greater dimensions than anything we now know, presenting the best scientific and theological thinking of our time in an understandable language."

Dr. Dahlberg also urged the church press "along with the pulpit, to arouse the nation to the necessity of a complete restudy of our penal, mental and welfare institutions."

The liquor industry, he said, is guilty of a "massive exploitation" at a great cost of human misery, and he urged an outspoken program of action to halt the power of the industry over advertising and its domination of the sports and entertainment fields.

"God forbid," he said, "that our religious journalism should be occupied simply with denominational promotion when men are perishing for the want of knowledge and guidance."

Controversial Issues

Urging religious publications to "stick their necks out" on vital questions of public concern, Dr. Harold E. Fey, of Chicago, editor of the *Christian Century,* said: "Christian journalism ought to be concerned with all the points at which living religion translates itself into decisions in the affairs of men. Religion which stops at individual piety falls short of full Christian stature."

Christian faith, he continued, should "grapple with life decisions at the point where differences of opinion are hottest. Religious journals which stick their necks out on hot issues make more mistakes than those which take stands only on questions that have been settled. But those that stick their necks out do more good than the others, assuming that their batting average is not too atrocious."

Church and State

Separation of church and state in this country is "harmonious and cooperative, for both institutions are founded upon faith in God and belief in man's dignity," declared Andrew H. Berding, assistant secretary of state.

"They also are alike in many of the purposes they serve. Each in its own way serves the cause of peace. Each has faith in and relies upon brotherhood, between nations as well as individual men. Each recognizes and puts reliance on the spark of goodness in even the worst of men, and each attempts to deal with, and make allowance for, the elements of weakness in the best of them."

Dr. Roswell P. Barnes, executive secretary of the U. S. Conference for the World Council of Churches, warned against equating institutional organizations with the ecumenical movement itself. Councils of churches or service agencies are only arms of the movement, he said, and some denominational cooperation is not "ecumenically significant" because it frequently happens that cooperation is the most expedient mode of operation. "A church can contribute to a council of churches and still act as if it did not know it had a neighbor church down the street. What is needed is a clearer, deeper understanding of the mandates of the Gospel."

Dr. William B. Lipphard, executive secretary of the ACP, urged a "more realistic approach" to world problems in order to exert "a more positive and constructive Christian influence on civilization."

Evangelical Press

Looking toward the future, Dr. Lipphard said he hoped that sometime the ACP could meet jointly with the Evangelical Press Association. "It is fascinating to contemplate the immense influence we could exert on public opinion and on contemporary American life if both organizations were eventually to merge into one united association of the church press," he said.

The Evangelical Press Association, a group similar to the ACP, is made up of 116 evangelical publications with a combined circulation of 3,750,000. Last year Dr. Lipphard attended sessions of the EPA as a fraternal delegate.

Human Rights

Religious publications were urged to participate in the "widest possible observance" of the tenth anniversary of the Universal Declaration of Human Rights in December. Another resolution approved the principle of providing short-term fellowships for church editors to enable them to receive "stimulus and mental refreshment," and asked member publications to bring the matter to the attention of all who are in a position to help.

The Practical Side

Mr. Akers urged the Protestant editors to consider the value of simplicity in make-up and typography. He reminded them that "the use of color—like women's use of lipstick—can be overdone," and added "there is nothing as readable as black on white." He suggested that the Associated Church Press form a committee to present awards to the religious publications with the most atractive make-up and typography.

Three simultaneous editorial workshops and panel discussions were held on promotion and circulation, layout and advertising, and church paper management.

Addressing one of the workshops, Dr. Henry L. McCorkle, managing editor of *Presbyterian Life,* urged the delegates to put their publications into modern readable format and to "get out of the flivver age" as far as Protestant journalism is concerned.

Peter Day, of Milwaukee, Wis., president of the Associated Church Press which was founded in 1916, reported that member papers have a total circulation of 14,021,008. Twelve new publications were voted into membership making a total of 158.

The 1959 meeting will be held in Washington, D. C.

Where Will You Spend Your Summer?

At this season of the year most Americans begin to plan their cations—long or short, improving or frivolous, as the case ay be.

In the belief that many of the OUTLOOK's readers are rather ored with the conventional summer vacation and would be ad of concrete suggestions for making their holiday count in eir own development and in the Christian cause, we present variety of interdenominational conferences, summer classes d work camps, at home and abroad. In addition to the seven nferences on missions, which carry on the 50-year-old tradi-on of Silver Bay, there are conferences on special problems: coholism, the rural ministry, religious radio, television, drama d audio-visual aids, race relations, and writing and editing. If you are a student who wants first hand experience of social oblems at home and abroad and wants to do something actical about them, or a weary pastor who wants to learn w to make his ministry more effective, or a church school acher who would like to learn the latest methods, or if you e interested in the technical side of mass communication by dio, television, drama or the printed word, you may find what u want among these possibilities for a Christian vacation.

nterdenominational Summer Work Camps for Students

(Sponsored by Ecumenical Voluntary Services, USCC, 257 Fourth Ave., New York 10, N. Y.)

.S.A.

Ecumenical Work Camp, Los Indios, Puerto Rico (Build chapel for United Protestant Program in the village) June 20-July 30

Dakota Indians Ecumenical Work Camp, near Rapid City, S. D. (Complete construction of youth center to serve needs of American Indian youth) June 22-July 31

Navaho Indian Ecumenical Work Camp, Riverside, Calif. (extensive renovation of Sherman Chapel and youth center) June 23-July 26

Migrant Community Service Project, Wayne County, N. Y. June 24-August 24

Mental Hospital Service Project, Hartford, Conn. (serve as psychiatric aides) June 24-August 24

Inner City Community Service Project, West Side Parish, New York City (child-care from the playground to Bible study; youth education from softball to movies, and also adult work) July 1-August 17

Swannanoa, N. C. (remodel sanitation system at camp) July 25-August 30

urope

menical Work Camps are planned for the following countries ing July and August, according to a preliminary schedule: stria, Belgium, Denmark, Finland, France, Germany, Great tain, Greece, Italy, Netherlands, Norway, Portugal, Sweden, itzerland. There will probably be camps also in Jordan, Leb-on, French West Africa, Union of South Africa, Madagascar, ench Congo, Basutoland, Hong Kong, Indonesia, Japan, Korea, alaya, Okinawa, Bolivia and Paraguay.

A typical work camp is that at Lyon, in France. The evangelical uth of Lyon began, in March 1957, through weekend camps, the nstruction of a youth center. The center will be composed of a ilding with dormitories and dining halls, of a big hall, an open theatre-chapel and a playground. The presence of an ecumen-al work camp has been asked to help with the work and to give e young people of Lyon an opportunity to meet young Christians om other parts of the world.

issionary Conferences

(Sponsored by the National Council's Joint Committee for Summer Conferences on the Christian World Mission 257 Fourth Ave., New York 10, N. Y.)

Mt. Sequoyah, Fayetteville, Ark. (Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.) June 13-19

Estes Park, Colo., (Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.) June 15-21

East Northfield, Mass. (Dr. William C. Walzer, 257 Fourth Ave., New York 10, N. Y.) June 29-July 6

Silver Bay, N. Y. (Miss Joyce Clark, 257 Fourth Ave., New York 10, N. Y.) July 9-16

Asilomar, Calif. (Miss Janet Verkuyl, 83 McAllister St., San Francisco, Calif.) August 1-6

Northwestern University, Evanston, Ill. (Rev. Philip O. Evaul, 77 W. Washington St., Chicago, Ill.) August 4-8

Chautauqua, N. Y. (Dr. Mabel Head, Box #676, Chautauqua, N. Y.) August 17-23

Schools, Institutes and Graduate Courses in Agricultural Colleges, Theological Seminaries, etc., for the Minister in Town and Country

(Graduate credit obtainable)

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. (Address Dr. Rockwell C. Smith) June 23-July 25

Graduate School of Theology, Oberlin, O. (Address Dean Leonard A. Stidley) June 30-July 18

Church and Community Workshop, Emory University, Emory University, Ga. (Address Rev. G. Ross Freeman) July 1-17

School in Town and Country Administration, Iliff School of Theology, Denver 10, Colo. (Address Dr. Oliver R. Whitley) June 16-July 18

(Lasting ten days or over)

Program in Agriculture for Pastors, Iowa State College, Ames, Iowa (Address Prof. B. J. Firkins, 137 Agronomy Bldg.) June 17-July 18

Rural Leadership School, Michigan State University, East Lansing, Mich. (Address Coordinator, Church Related Programs) July 14-25

Summer School of Christian Education, Faribault, Minn. (Address Rev. John M. Wilson, 122 W. Franklin Ave., Minneapolis 4, Minn.) July 14-25

(Lasting one week or less)

Summer School for Town and Country Ministers, University of Tennessee, Knoxville, Tenn. (Address Mr. J. W. Brimm, Box 1071, University of Tennessee) June 23-27

Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. (Address Rev. Stanley E. Skinner, Annabel Taylor Hall, Ithaca, N. Y.) June 22-27

Rural Church Conference, A & M College, College Station, Texas (Address Dr. Daniel Russell) June 23-25

Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. (Address Dr. Donald R. Fessler) July 7-11

(*Continued on page* 24)

Summer Conferences

(*Continued from page* 23)

Christian Education

United Christian Youth Movement Regional Training Conferences

(Sponsored by state Christian youth councils and the United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.)

Colorado—Baptist Assembly, Black Forest, Colo. (Rev. Edward Whittemore, 1458 Pennsylvania, Denver 3, Colo.) June 6-8

Northwestern—Wesley Acres Camp, Dazey, N. D. (Mrs. Grace Hanson, North Dakota Interchurch Council, 13 Roxy Bldg., Fargo, N. D.) June 8-14

Ohio—Wittenberg College, Westerville, Ohio (Rev. J. Albert Clark, 141 North Front St., Columbus 15, O.) June 9-14

Mt. Sequoyah—Fayetteville, Ark. (Mrs. R. C. Allmon, 204 East Kansas St., Walters, Okla.) June 13-18

Northfield—(Miss Edith Welker, 210 Pearl St., Hartford, Conn.) July 9-18

Oklahoma—Roman Nose State Park, Watonga, Okla. (Mrs. E. R. Reno, 516 Braniff Bldg., Oklahoma City, Okla.) July 16-23

Texas—Lake Brownwood Christian Retreat, Brownwood, Texas (Mrs. Wanda Vaughn, 504 W. 24th St., Austin, Texas) July 20-25

Iowa—Central College, Pella, Iowa (Dr. J. O. Nelson, Iowa Council of Churches, 525 Sixth Ave., Des Moines, Iowa) July 20-26

Kansas—Shawnee Kiwanis Youth Camp, Topeka, Kans. (Kansas Council of Churches, 327 Topeka Ave., Topeka, Kans., c/o Rev. Milton R. Vogel) July 21-26

Virginia—Massanetta Springs, Va. (Rev. Myron S. Miller, 109 West Grace St., Richmond, Va.) July 21-27

South Central—Bethany Hills Conference Grounds, R.R. #2, Kingston Springs, Tenn. (Rev. George Downey, Tennessee Christian Missionary Society, 1802 Grand Ave., Nashville, Tenn.) August 3-10

Minnesota—Westminster Heights Presbyterian Camp, RFD, Chaska, Minn. (Rev. Robert E. Kolze, 122 W. Franklin Ave., Minneapolis 4, Minn.) August 10-16

West Virginia—Camp Beckwith, Fayetteville County, Route 2, Fayetteville, W. Va. (Rev. B. J. Hannon, Ravenswood, W. Va.) August 11-16

Northeastern—Geneva Camp, Winnipesaukee, N. H. (Miss Lillian Schlick, Hedding Methodist Church, Elmira, N. Y.) August 11-18

Southeastern—Camp Quaker Lake, Climax, N. C. (Rev. Morton Kurtz, Box 6667, College Station, Durham, N. C.) August 16-23

Central—Conference Point Camp, Williams Bay, Wis. (Rev. Lloyd Peterson, 201 North St. Mary, Albert Lea, Minn.) August 17-24

Chesapeake—Washington College, Chestertown, Md. (Miss Mabel Dawson, 14 West Madison St., Baltimore, Md.) August 23-30

Pennsylvania—Pine Grove Girl Scout Camp, R.D. 2, Gardner, Pa. (Rev. Chauncey Varner, 2403 N. Front St., Harrisburg, Pa.) August 24-30

Quadrennial Convocation of Christian Colleges, Des Moines, Iowa. June 22-26

Christian Writers' and Editors' Conference, Green Lake, Wis. June 28-July 5

World Institute on Christian Education, Kobe, Japan. July 19-August 1

Conference for Older Youth-Young Adults, Conference Point Camp, Williams Bay, Wis. July 21-26

Religious Drama Workshop, Lake Forest College, Lake Forest, Ill. (Miss Helen Spaulding, 297 Fourth Ave., New York 10, N. Y.) July 26-August 2

National Camp for Training Camp Leaders, Camp Pole Bridge, near Matamoras, Pa. (Edward Schlingman, 1505 Race St., Philadelphia, Pa.) July 31-August 13

World Council of Christian Education Assembly, Tokyo, Japan. August 4, 5

World Convention on Christian Education, Tokyo, Japan. August 6-13

15th International Conference on Audio-Visual Christian Education, Penn State University, State College, Pa. August 17-22

General Council, United Christian Youth Movement, Massanetta Springs Assembly Grounds, Harrisonburg, Va. August 25-30

National Camp for Training Camp Leaders, Bradford Woods, near Martinsville, Ind. (Rev. Arthur Phinney, 28 Havemeyer Pl., Greenwich, Conn.) September 11-24

Miscellaneous

Association of Council Secretaries, Conference Point Camp, Williams Bay, Wis. June 15-21

North Conway Institute on Alcoholism, North Conway, N. H. June 17-21

Summer School of Alcohol Studies, Yale University, New Haven, Conn. June 29-July 24

National Fellowship of Indian Workers, Association Camp, Estes Park, Colo. June 30-July 5

Literacy Training, *(sponsored by School of Journalism, Syracuse University, Syracuse, N. Y.)*, Chautauqua, N. Y. June 30-July 18
July 21-August 8

Institute on Ecumenical Leadership, Boston University, Boston, Mass. *(sponsored by Boston University School of Theology and the Field Operations Program of the National Council of Churches)* July 14-August 1

National Interdenominational Institute on Racial and Cultural Relations (Tenth Annual Institute), McCormick Theological Seminary, Chicago, Ill.

(Sponsored by the Interdenominational Staff Committee, Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.) July 21-25

Conference on Evangelism, East Northfield, Mass. July 28-August 3

Ecumenical Institute, Bossey, near Celigny, Switzerland, *(sponsored by World Council of Churches)*

Course for Pastors of the Younger and Older Churches on Evangelism and the Structure of the Church June 16-30

Course for Laymen and Women, especially those bearing office in their churches, on the Administration of the Church and Church Renewal July 2-12

Course for Theological Students July 25-August 15

Teachers' Seminar *(sponsored by Ecumenical Voluntary Services, 257 Fourth Ave., New York, N. Y.)*, Black Forest, Germany August 1-21

Church Publicists

(*Continued from page* 21)

Dr. Tom Driver of Union Theological Seminary, New York, said that some use of mass media has led the average man to think of the church as a nonjudgmental vehicle for conveying a message and himself as a recipient from whom a calculated response is required. He warned that how to use mass media and at the same time retain the freedom of man is still a problem.

The NRPC added a ninth local unit when it granted a charter for a Southern California chapter. It re-elected 1957-58 officers, including its president Robert E. A. Lee, executive secretary of Lutheran Church Productions, New York. Dr. William C. Walzer, associate general director of the National Council's Commission on Missionary Education, is vice-president.

The 1959 meeting will be in Washington, D. C.

Stuart Langton

(*Continued from page 9*)

ttended was a great inspiration to me," he says, "and so were Mr. and Mrs. Herbert Berry. They were advisors to the Pilgrim Fellowship. I was 3 when I joined PF, mostly because ny father and mother pushed me into t. I was wasting a lot of time loafing on street corners."

But with PF and high school Stu was oon into plenty of activity and had ittle time for loafing. He played basepall and basketball on teams sponsored by three faiths — the Jewish Community Center, the Holy Cross Roman Catholic Church and St. George Greek Orthodox Memorial Church. He played football too and became track champion, as has been told. He served as president of his class in his freshman year and of the student council in his senior year. He belonged to the honor society and found time to be in dramatics. This was only part of his life. He also was elected president of the local Pilgrim Fellowship, then of the regional PF and finally of the state PF. He began to lead also in state activities of the United Christian Youth Movement.

Summers young Langton worked with boys as a swimming instructor in church camps. When he was 17 he spent a summer as a laborer, wielding a jack hammer on a construction job. In the fall he entered Springfield College on a scholarship and won his letter in soccer. Another scholarship took him to Boston University for his current sophomore year, where he could get more work in philosophy.

Last summer at the Estes Park, Colo., meeting of the UCYM General Council he was elected national secretary. In November, when the UCYM chairman, Gladden Schrock, had to resign for health reasons, the executive committee had no hesitation in moving Stu into the chairmanship.

As representative of church youth across the country, Langton takes off for his round-the-world trip as soon as school is out. He will visit youth groups in Switzerland, France, Austria, West Germany, Italy and Greece, seeing what they are doing and interpreting to them what American young people are doing.

In mid-July he is due in Tokyo. There he will be one of 50 youth delegates among 200 adults from about 50 countries who will sit down together for two weeks in an Institute of Christian Education and try to evaluate the youth movement around the world. The following week he will attend the huge Convention of the World Council of Christian Education along with 5,000 delegates from 65 countries.

After three weeks in Japan, Langton will return via the Philippines, Hawaii and California, visiting more youth groups en route. On August 22, he will put into Massanetta Springs, Va., for a three-day meeting of the UCYM staff. He is staying out of college next year to work as Youth Associate under Donald Newby, executive secretary of the UCYM and director of the Department of Youth Work at the National Council.

The staff meeting will be followed by a five-day meeting of the UCYM General Council where Langton will report to an audience of 175 American young people on his round-the-world exchanges with the youth of other lands.

Stuart Langton says the chairmanship of the UCYM, representing as it does the cooperative youth activities of all the Protestant denominations working together in the National Council, is both an inspiration and a tremendous challenge. "It is like a ministry," he says, "as all life is a ministry."

Silent a few moments while he turned his green Tyrolean hat slowly around, he looked up and said, "It humbles a guy a lot to consider the significance of the task and the insignificance of the individual."

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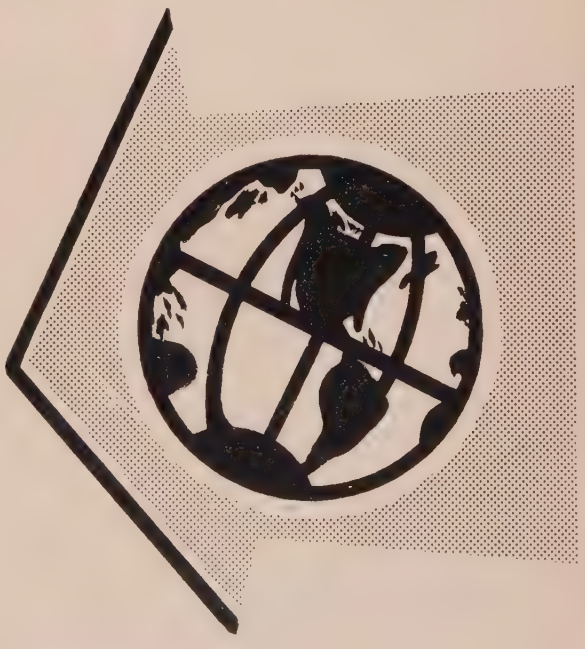

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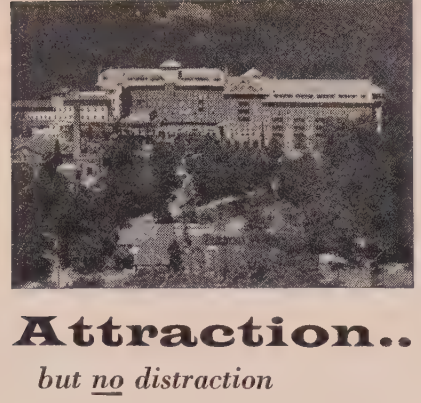

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Polish Church

(Continued from page 5)

sion of the 30s, members of the Duluth, Minn., congregation mortgaged their own homes and saved their church from liquidation. During a veritable scourge of fires, memberships doggedly rebuilt their churches: once at Nanticoke, Pa. (1910) and Dickson City, Pa. (1920), and once at Trenton, N. J. (1947); twice at Bayonne, N. J. (1912 and 1915) and three times at Duryea, Pa. People do not desert what they own and have won by sacrifice.

After World War I, in sending relief aid to the new republic of Poland, the American Polish National Catholic Church sent missionaries as well. The work took root despite opposition by the established churches, police and civil authorities. Before the Nazi invasion blighted all growth, the church claimed a membership in Poland of 50,000 people, organized in a diocese of 56 parishes.

After the eclipse of the war and loss of one-third of its priests, the church achieved a remarkably swift revival and by early 1950 had, as had been said, 122 parishes in the homeland, staffed, however, by only 70 priests. In 1951 the Bishop in Poland became a victim of communism and died in a communist prison at Warsaw and the Church Council in Poland was reorganized to include persons nominated by the communist government.

The outward symbol of the oneness of all churches within the Christian Catholic family which had been demonstrated at Utrecht in 1907, was demonstrated again in 1956 when the Polish National Catholic Church entered into intercommunion with the Anglican Church of England and the Episcopal Church of the U. S. and Canada.

In 1948 when the World Council of Churches was founded in Amsterdam the Polish National Catholic Church was a part. In the United States as well as in Poland the Polish National Catholic Church has cooperated in the general activities of the local church federations except in sacramental or liturgical functions. Membership in the National Council of Churches, delayed by the long illness of Bishop Hodur, was granted at the Council's General Assembly in St. Louis last December.

Prime Bishop Hodur, active to the last day of his earthly life as head of the Polish National Catholic Church made 14 trips to the homeland. In 1936 a lasting illness claimed him and for eight years prior to his death he was blind. Despite these handicaps and the infirmities of age, he nevertheless preached every Sunday to his congregation in Scranton until February 8, 1953 by means of a loud-speaking system which carried his voice from the rectory into the church. A week later, on February 16, he died at the age of 86. Three bishops of the Episcopal Church took part in his funeral services: Rt. Rev. Charles Street of Chicago; Rt. Rev. Frederick Warneke of Bethlehem, Pa. and Rt. Rev. Lauriston Scaife of Buffalo, N. Y.

The present Prime Bishop is Most Rev. Leon Grochowski who also heads the Central Diocese with its headquarters at St. Stanislaus Cathedral, Scranton, Pa. Other dioceses with incumbent bishops include: Eastern, headed by Rt. Rev. Joseph Soltysiak, Holy Trinity Cathedral, Manchester, N. H.; Western, headed by Rt. Rev. Joseph Kardas, All Saints Cathedral, Chicago, Ill.; and Buffalo-Pittsburgh, headed by Rt. Rev. Thaddeus F. Zielinski, Holy Mother of the Rosary Cathedral, Buffalo, N. Y.

There are 156 parishes and 136 ordained clergy having charges today, with a membership, as stated above, of 265,879 in the U. S. and 7,600 in Canada. Sunday schools in the U. S. number 216 and every parish has a parish school which holds classes after the regular public school hours and on Saturdays. These schools have a two-fold purpose: to teach the Polish language and to impart religious instruction. The use of the Polish language in the Mass and other services is a basic principle, although use of English in preaching and in administration of the sacraments is being introduced where needed.

The rites and ceremonies resemble those of the Roman Catholic Church. Most of the services have been retained, although suggestions have been made for changes. In 1928 Bishop Francis Bonczak, editor of *Polska Odrodzona*, a weekly then published in Krakow, Poland, wrote:

"The form of worship is like style in architecture. It is a reflection of the

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oul of the worshippers, an outward expression of their inner devotion to and doration of their object of worship—od. The form of worship, therefore, hould not be antiquated, stiff, imitative, ut natural, sublime, elevating. A reorm in this particular is very much in rder. A service of worship should be eautiful, brief, simple, and inspiring. he liturgy of the Polish National atholic Church should be light in form nd deep in content. It should contain rayers and readings expressive of the eep religious experience of our Polish oets and writers. What they said and rote flowed from truly Polish hearts. he rich bequest of their thought and xperience should be incorporated into ur religious life and into our worship."

Seven sacraments are practiced, with aptism and confirmation reckoned as ne sacrament since confirmation is the ompletion of baptism. The Word of od heard and preached is also proaimed as a sacrament.

Two forms of confession are now in eneral use: private or ear confession or children and young people up to ne age of 21 and a general public conession for adults.

The doctrine of the Polish National atholic Church is founded on the Holy cripture, Holy Traditions, and four cumenical Synods of the undivided hurch. This doctrine is expanded in ne Credo as adopted by the General ynods and in the Eleven Great Prinples.

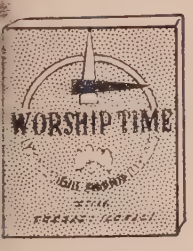
"To bear the light of Jesus Christ beore men, to bring constantly to our inds that our purpose is a life in the irit of God, in the spirit of truth, love nd righteousness, to help us grow like hrist Himself through fulfillment of ur duties to God, family, nation and umanity—that is the appeal, the manate and the purpose of the Polish Naonal Catholic Church."

Report on Africa

(*Continued from page* 13)

A fourth problem which is closely related is that of *controlling indigenous movements* which combine some veneer of Christianity with various types of aberrations, some of which grow out of animism and the traditions of tribal society, and others of which grow out of yearnings for an African Christian culture. An example of this is found in the "Prophet Movements" of Central Africa. One of these has enshrined a late native leader, Kimbangu, as "the black man's savior," alongside "the white man's Christ." In some places this movement has taken on an anti-white emphasis. Some of our missionaries feel that such a movement, if ever combined with a political anti-European movement for freedom, could sweep the country with disastrous results.

A fifth problem is that of leading the Christian into an understanding that *freedom and self-determination demand self-discipline* and an ability on the part of the leader to think and act upon decisions made by him on the basis of principle, as determined by his own conscience. It is hard for a man who may have been a good obedient man under a paternalistic system where he looked to the missionary for his



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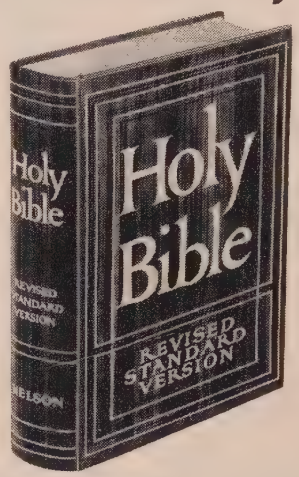

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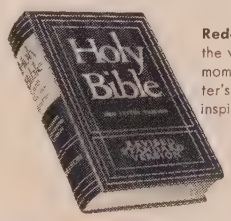

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policy decisions, to develop into a self-sufficient leader within a few short years—and yet this miracle is happening over and over again.

In Conclusion

And now may I venture a few summary statements.

First, regardless of the accuracy of my detailed observations, I am convinced that Africa politically, socially and spiritually is *one of the most critical areas of the world.* The basic character of her long-term life will be determined in the next decade. The church can determine that character.

One church has designated certain areas of the world as "Lands of Decision." I am so convinced that the whole of Africa is a "Continent of Decision" that I would urge mission boards not to forego the opportunity for large-scale educational and evangelistic work, even if it means the use of invested reserves in addition to current income.

Second, the *plans and programs of the International Missionary Council and the World Council of Churches,* such as: (a) the studies of Islam; (b) the studies of theological education; (c) the guidance of the "Africa Team"; (d) the studies of rapid social change, all have great significance for the future. They should have every possible support through the National Council and related missionary boards.

Third, the greatest need of the church in Africa is, of course, *development and expansion of leadership* of four types:

A multiplication of ministers and evangelists at the present level of education in order to reach more of the great masses of the people who have not yet accepted Christ.

A better educated leadership who will be able to influence effectively the rapidly growing body of Africans with higher educational training.

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An African leadership for indigenous church bodies which can enter into administrative policy decisions, and ultimately take over responsibility for an indigenous church.

A greater effort in the training of leadership among women. One missionary has well said, "No country can rise above the level of its womanhood," and that there is therefore little hope for Africa until the political, social and religious leaders of the continent have wives who have the insights which come from education.

Fourth, it is imperative that a *greater solidarity in Christian witness* be achieved promptly, if the church is to face problems which are already on the horizon and will soon be in its midst. The church's witness must not be mitigated by marginal differences of denominations, by false propaganda, and by lawless groups which feed on proselytism. The church must be ready to speak with a united voice to governments on the new issues of church and state which will arise with movements for freedom. It must be prepared to voice the Gospel of Christ in relation to the problems with which new emerging nations must grapple. This means councils of churches—councils which are established in strength sufficiently in advance of crises to have matured their policies and to speak with a certain voice. This need should have a high priority with the International Missionary Council and the World Council of Churches, either through plans for an African secretariat or through more direct leadership.

Fifth, the churches and mission groups must institute some line of study and action to *offset the disastrous effects which may come from a syncretism of Christianity and animism* through independent indigenous movements such as were discussed earlier.

And finally the churches should make *a common and unequivocal declaration* of their views regarding:

The status of the African before God as a full brother in Christ;

His potential for full partnership in affairs affecting his life and the life of the church;

The demands which are upon him for training in order that he may be qualified to enter into his rights;

The determination of the church to help him attain his full status as a son of God.

My experience in Africa has given me a greater pride than ever before in the missionary movement but left me with an overwhelming sense of responsibility. The task before the church in Africa is one of staggering proportions, which can only be met by dedicated people using the unfathomable resources of God under the Holy Spirit's guidance.

Clear Out the Clothes Closets and Help the World's Unclad

PROTESTANTISM has launched its greatest campaign to clothe the world's cold and ragged millions. A dramatic phone call to Protestant aders in this country from Karachi, 500 miles away, set in motion the nited Clothing Appeal of the Churches. he Appeal is for 50 million pounds of sed but good clothing in the next four ears, with ten million pounds as the 958 goal.

The voice from Pakistan called on the merican people to empty their closets, put their idle clothing to work, warmg and protecting the unclad.

Seeing the world's colossal suffering rsthand as Dr. R. Norris Wilson, executive director of Church World Service, as done on his recent around-theorld inspection tour, "shakes you to ie roots of your being," he told deominational leaders assembled at the rst United Clothing Appeal conference.

Referring to the already great gifts of ie people in the American churches to ie needy overseas, he stirred his listenrs by asking in his direct phone message iat "we use this one more weapon in ur common war against suffering."

Dr. Wilson reported that only four eeks ago he saw hundreds of mothers ith babies slung on their backs, cripled men in rags, children with hands nd faces blue with cold stand patiently line beside a small church, waiting r the distribution of CWS food. They ve near Seoul, Korea, in a colony of 900 shacks pieced together from mud, ts of wood and cardboard cartons.

"Not a single one of these people, inuding the pastor and elders of this anty town had enough clothes on their cks to keep out the bitter weather," head of the National Council's glol relief and refugee agency said. "All re numb with cold."

He declared that the success of the nited Clothing Appeal "will mean the ifference between life and death to iousands of escapees sleeping on the reets and roof tops in Hong Kong; homeless millions in Calcutta; to the Vest Pakistanese, who lived through vo disastrous floods; to thousands in owded refugee camps in the Middle ast and Europe."

The meeting was sponsored by five units of the National Council of Churches. They included CWS, United Church Women, United Church Men, the United Christian Youth Movement, and the United Student Christian Council.

Among others addressing the conference were: Rev. Russell Stevenson, CWS director of overseas programs; Dr. Wallace C. Merwin, executive secretary, Far Eastern Office, National Council's Foreign Missions Division; Dr. Earle Ballou, executive secretary, Congregational Christian Service Committee; Dr. Reginald Helfferich, executive secretary, Commission on World Service, Evangelical and Reformed Church; Rev. Arthur Joice, secretary for special offerings, General Council, Presbyterian Church, USA; the Rev. John Abbott, CWS director of promotional services; Melvin Myers, CWS director of material aid; Wadi' Z. Haddad, student, Episcopal Theological Seminary, Cambridge, Mass.; Mrs. David Baker, editor of *The Church Woman;* Mrs. H. Vardis Schwager, Metropolitan Church Federation of Philadelphia.

Mr. Stevenson told the conference it "would be unforgivable" for the American people to imagine they have done enough. He recalled the 30 million refugees in the world today; the 5,000 crowding into West Berlin each month; the needy in Asian and European countries including those in Poland who have recently requested aid now that the Iron Curtain is open a bit there.

Speakers and members of two discussion panels urged that each clothing contributor also provide cash of eight cents for each pound of clothes to cover costs of processing and shipment overseas. This would mean contributions of $800,000 to cover the 1958 goal of ten million pounds. They also urged that no worn-out rummage be taken to the local church in each community, which will be the center for the clothing collections carried out by each denomination. Only good, usable clothing, blankets and yard goods are sought.

The conference was the first of a series of 25 or more to be held throughout the country under sponsorship of state councils of churches, Mr. Abbott reported. To date twelve such conferences have been scheduled in Iowa, Louisiana (New Orleans Church Federation), Texas, Arizona, California, Colorado, Kansas, Nebraska, Illinois, Massachusetts, New York and West Virginia.

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OFFICIAL REPORT OF THE NORTH AMERICAN CONFERENCE ON FAITH AND ORDER

The Nature of the Unity We Seek

Edited by Paul S. Minear, *distinguished professor of New Testament at Yale University.* Here for the first time is the official record of the first faith and order study conference on the North American Continent. Included are official reports of groups, proceedings, and addresses. There are speeches by some of America's most stimulating theologians (Dr. Albert C. Outler, Dr. J. Robert Nelson, Dr. Joseph Sittler) and by world-renowned Christian leaders (W. A. Visser 't Hooft, Bishop Hanns Lilje). Also included are discussions by church leaders from 39 denominations on various churches, their convictions, and obstacles to unity. A very rewarding book in the field of ecumenicity for all interested laymen and a "must" for every minister. **$4**

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BOOKS

Barriers to Belief

By NORMAN F. LANGFORD, Westminster Press, Philadelphia, $1.00.

The Meaning of Christ

By ROBERT CLYDE JOHNSON, Westminster Press, Philadelphia, $1.00.

"All good theology is practical theology," writes Dr. Langford in one of the titles of the impressive "Layman's Theological Library," edited by Robert McAfee Brown, of Union Theological Seminary, New York. Dr. Langford is on the staff of the Board of Christian Education, Presbyterian Church in the U.S.A. He also writes: "And all authentic doctrine speaks with terrible directness to human life. On the other hand, all honor and integrity and courage and struggle for freedom speak with a terrible directness to theology. For 'if any man will do His will, he shall know of the doctrine.' "

The author places squarely upon the reader an exacting task, that of himself being a theologian. He deals with six important barriers to Christian belief: miracles, the divinity of Jesus, the Kingdom of God, predestination, heaven and hell, and, finally, the question, "Does it matter what we believe at all?"

"All goodness is Christ's goodness," he writes in the last chapter. "We shall not despise it anywhere—in the pagan, in the heretic, in the unbeliever." "The Jew, or the Unitarian, or the Buddhist may be a better man than I. But to me is given responsibility for pointing out the source of that 'betterness,' which, if it is truly better, can only spring from the unsearchable riches of the grace of our God."

"The Lord of heaven and earth invaded history and changed its course" in the Carpenter of Nazareth, writes Dr. Johnson, who was a naval chaplain before becoming a member of the faculty of Western Theological Seminary.

"The unconditional, forgiving love found at the cross opens up both a new life and a new knowledge of the purpose and nature of God. It is as we respond to this love that we know who Christ was, the meaning of his teaching, and the way of life which God wills for us."

" 'Faith' actually is the most *practical* word in the Christian vocabulary."

BENSON Y. LANDIS

History of Religions

By E. O. JAMES, Harper & Brothers, New York, $2.75.

The Religions of Man

By HUSTON SMITH, Harper & Brothers, New York, $5.00.

In the book reading public today, one of the evidences of the breakthrough of cultural barriers is the rapid increase of books on the religions of mankind. A decade ago there were only a few standard books on the world's religions, and some of these were handbooks for scholars. Today one can purchase from the book rack of a newsstand translations of classics from non-Christian religions, and also find a number of excellent introductions to the history of religion. The current "religious revival" has a genuine dimension of concern for the religious experience of other cultures and nations. Perhaps for thinking persons this means that the claims of the Christian faith can no longer be urged as if the civilization of the West had the only valid religious tradition for mankind. The committed Christian must confront the claims of other religions, and this requires adequate information about them and their believers.

Both of these books deal with the same topic and are issued by the same publisher, but they are quite different in their approach to the subject. E. O. James, a well known specialist in religious studies, has written a standard handbook in the history of religions. In this small volume one can find an account of mankind's religious experiences. This is a factual treatment, fairly readable, and embellished with some of the usual professorial characteristics of devotion to speculation and detail. The one section found in the *History of Religions* which is not likely to be available in most volumes on this subject is the final section which discusses the history of the study of mankind's religions. For the reader who wants factual information quickly, along with

(*Continued on page* 31)

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(*Continued from page* 30)

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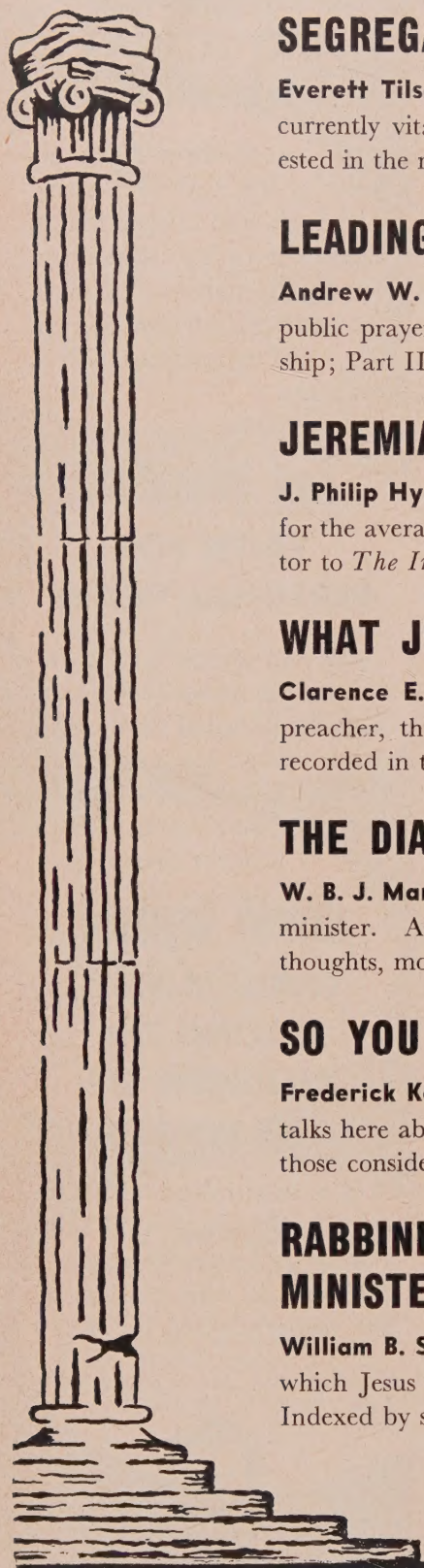

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